



VEDIC PHILOSOPHY

PT. G. L. P. I. M. T. T. I.
VIBHUTI M.

1900.

DURGA BHASAV,

Editor of the Star-Herald,

LAWRENCE

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LIFE OF THE AUTHOR

DAVID C. D. M. Vidyarthi () is a well known descendant of Raja Jagat Singh who was the father of Raja G. S. Singh, who was the author of the book. He was born in 1865 at Haldwani, which is now the capital of the Kumaon district of the United Provinces of India. His great grandfather was the then Raja of Haldwani and agent at the court of the Amur of Cabul. His father Lal Bahadur Singh was in the service of the British Educational Department. His mother was a very poor woman. He was their only child, being born on the 2nd of April 1865. He was born in Haldwani. On being presented to the family priest, he was given the name of Lal. When he was taken to Hardwar by his father he received the name of Guru Datta from Pt. Govind Nath Lal. He himself added the word Vidyarthi (spiritual for knowledge) to his name.

He was sent to learn English at Jalsi. When his father was at Jalsi - he was sent to the District School there where he passed his Middle School examination in the 1886 year of his age. He made

an astonishing progress in Persian, having finished the famous poems of Moulana Rum, Shams Tabrez and Hafiz. Then he was sent to the High School at Multan. He was so brilliant in Euclid that he worked out all the deductions of the First Book of Potts' Euclid in one day.

He abhorred flesh food from early years and largely partook of milk and sweetmeat prepared from milk. His father induced him to take flesh, but he held out and his father had to yield. He was very fond of physical exercise and was strong for his age and size.

He was early inclined to religion. After reading the *Aina Mazahab Hinud*, he practised deep breathing or the controlment of breath. His study of Kanhya Lal Alakhdhari's works in Urdu put him on the path to atheism. At Multan, he went through the Bible in India, India in Greece, and *Isis Unveiled*.

He had an astonishing memory, being able to repeat long lists of unconnected names. He once exhibited his mnemonic performance at the request of Dr Leitner, Principal of Government College, Lahore. He studied Panini and the Arabic grammar. He used to recommend to his friends desirous of studying

Sister I send Mr Ballantine's very low + +
 Father & Mother McBratney I understand are
 Dying and have you seen the study travel book
 and will you be present at the funeral
 Arrangements on the 20th of June 1867

When he joined the Loyal Order in 1861 his
 favorite colors were the colors of Pittsburgh
 John Street Hill, Penn. Parson & Jersey Drillers.
 He was often My friend Mrs. and Andrew H. and
 Capt in the F. A. Extra class of 1st Williams
 College he organ and a Debating Club where his
 discussions on religious & literary subjects were very
 attractively treated by a greater man. He also
 took part in and edited a paper called the Counterpart
 of Argentaria. In this or 1863 he wrote to Argent
 where George Dayman & Son were at his death
 bed, and was deeply impressed with the singular
 solemnity with which George departed from this
 world.

There is still a wall paper to be found in
 the city of Saint Bernard he was the first
 to introduce it it is possibly still there. He took
 delight in speaking at the ministrations of Argo
 Simms John D. & Franklin he was a

first He took Physics for his M A Examination and stood first in the Province Though engaged in college studies, he took an active part in the deliberations of the Arya Samaj committees for the proposed college and religious matters He was the only lecturer to appeal for funds for the college at almost all anniversaries of big Arya Samajes He accompanied a deputation to collect funds for the said college in the N W Provinces and Rajputana He delivered so many lectures that they would have filled a large volume, had they been written and published But his learning and thoughts can be sufficiently made out from this collect of his works

In 1887 he was temporarily appointed Professor of Physical Science on Mr Oman's going on furlough At the end of this year he lost his beloved father, but he bore the grief like an ascetic He was very fond of reading Andrew Jackson Davis' works He opened a private class to teach Panini, and had a large number of adult students He was at this time the sole light of Vedic religion in the Arya Samaj He was so unassuming and inobtrusive that he would not care to get his thoughts printed

As he was my great friend, I asked him to translate the Mandukyopanishat, which he did. A

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By request he wrote a learned exposition of the Ishopasukha and accepted my translation of it after correcting it from Mr Park's Gospel in Pushtia. He also caused me to get his article on the Terminology of the Vedas published in book form. He was assisted by Lala Singh Ram Lila's late pupil (now dead) and myself to start a Vedic Magazine to be printed by the Lala and Sons which was started with the aid of Lala Jwala Sahib a very generous man of Lahore, to print the Vedas and other scriptures. He practised yoga or self-trespection, taught a Gurukul class, and conversed with his visitors who warmed to him every day. Many learned men, e.g. Dr. Riazul Haq and Mahantand, do lectures on the religion. This time (April 1st) he was relieved of his duties as Physical Science Professor on the return of Prof Qureshi to India. He was offered a post of Extra Assistant Commissioner by the Government, but he declined in favor of teaching and preaching Vedic religion.

When thus employed in his pious work highly beneficial to the country he was taken ill. At first he refused to be treated by doctors and wanted to go to some secluded place to cure himself; but he

was obliged to yield to the advice of his numerous friends, who put him under the treatment of several famous doctors both native and European. His disease was phthisis. He persistently refused to take meat when prescribed by the doctors. At last, he expired at 7 a.m. on the 19th of March, 1890, at the age of 26 to the great grief of the Arya Samaj and the Indian people in general. The *Civil & Military Gazette* of Lahore thus noticed his death —

"Pandit Guru Datta Vidyarthi, M.A., who was for some time Professor of Science in the Government College, died at Lahore on the 19th instant. The deceased was a noted Sanscrit scholar and an ardent reformer. He was also a zealous member of the Arya Samaj, and, a short time ago, commenced publishing a series of Vedic Magazines which contained excellent commentaries on the Vedas. The deceased was highly respected by all communities and was believed to be the only Sanscrit scholar which the Panjab University has produced upto this time. His loss was greatly felt by the Native Community at large, and all public schools and colleges were closed on the day of his death. His funeral was attended by over 1000 men."

He was short in stature and very fat in winter. His countenance was always bright by his own efforts. He was an expert negotiator and often won. His eyes twinkled with mirth. He had a fine smile. He could charm the heart of the women. He had a dexterous hand and kept well his money. He was considerate a friend and benevolent. He often spent hours in playing cards. His company was greatly sought by students and learned and religious men.

In debates and meetings he used to take a prominent part. His language in debates was fluent, polite, perceptive and elegant. His speech always won the heart and admiration of the audience.

His food was vegetables. He was fond of milk. He is said to have a great liking for taking the syrup of phaeoptilium.

He wore a simple dress of the English fashion. But his dress was not built up were very spacious. He often put on warm clothes in summer and thin dress in winter.

Of his memory which was marvellous he himself said that if he went once through a bank, he could never fail in an examination. On understanding a

difficult subject, he soon brought out an astonishing explanation. He had the patience & force of attention to read a book sometimes day & night without sleeping. He was so obliging that he would talk till very late at night with his friends — he went to his place. He was very generous. Several students dined with him for months and months. He assisted his friends with money without stint. Hence he could not save much from his salary as Professor. His frankness and sincerity were all well known to his friends. He was never heard to use harsh language even towards his menial servants. It was quite a luxury to hear him speak. His amiableness, his gentleness, and his sociableness captivated the heart of his companions & disarmed his opponents of their aduerseness. He was a man of principles. He lectured on the beauties of Sanscrit learning & himself studied it with the ardor of a student, though he was so proficient in Sanscrit as to exp'ain the works of Swami Shankara charya and other Vedant books with great facility and surprising scholarship. His good nature will never be forgotten by his friends. He left a widow and a son who are supported by the Arya Samaj in the Punjab — Durga Prasad

THE TERMINOLOGY OF THE VEDAS

THIS question of the origin seems a mystery of
Shâstra-literature which is not yet solved—
whether it is original (portion 4), and what is
the English phoneticism of the name (which
is misleading), but the first question does not detract
the situation of this, said teacher in the all pervading
wise of the Vedas or in the other departments
of human knowledge. It is said by the other Indians
the Vedic is the first one, (prologue and
philosophy) of the first Shâstra (and it takes up this
question); but on the other hand some philosophers—the
Ind and the best Indian; Murphy says—the example of
the learned Indian who is also of one of the last schools
of philosophy—that is to say in a Jaina context (and
in the treatment of him) that I am not in contact with a
greatest. If one is in the very beginning of his Nâma (Name)
(Gñânâvâsa) into this question and strike a very con-
siderable part (proportionately) of his life like to the
clarification of this question. It is not difficult for a
reader of Indian philosophy to get well versed in a common
onomatopœia. A other difficult subject of human
speech, to perceive the amount of meaning which such
questions give us to. We have realized the position
assigned to that question in present literature not a
book with a view to put an end to all that wrangling

which, perhaps, is unavoidable, but with a view to take up, in a brief way, another and a more practical question involved therein, i.e., the question of the interpretation of Vedic terminology.

Up to this time all the plans that have been adopted for the interpretation of Vedic terminology have been based on some preconceived notions. The philosophy of the subject requires that these preconceived notions should be carefully examined, studied and pruned of the extraneous matter liable to introduce error, whereas new and more rational methods should be sought after and interposed—methods such as may throw further light upon the subject.

To examine, then, the various methods that have upto this time been pursued. Briefly speaking, they are three in number, and may, for want of better denomination, be called the Mythological, Antiquarian and Contemporary methods.

Firstly, the Mythological method. This method interprets the Vedas as myths, as an embodiment of simple natural truths in the imaginative language of religious fiction, as a symbolic representation of the *actual* in the *ideal*, as an imbedding of primitive truth in the superincumbent strata of non-essential show and ceremony. Now, in so far as this concretion of thought in mythological network goes, it assumes a comparatively rude and simple stage of human life and experience. From this basis of a primitive savage state it gradually evolves the ideas of God and religion, which no sooner done than mythic period ends. It further argues thus—In the ruder stages of civilisation, when laws of nature are little

known & — very little original & is largely
 most important part in the primitive & even in
 sometimes of later. The & still it will not often seem
 sensible or is not to forget the character of a
 The most popular of the forces of nature & especially
 known to us, in such a period of time they
 have a experience by people mostly. The result
 in the first stage, as it will be of a kind of fear
 & in the second of gradually becoming. Now through
 the above go all kinds of various forms of
 all preoccupation and, since then the can't greater
 experience of a stage in a small number this know
 ledge, it is no great stretch of the "act of power" to
 argue that there exist forces also to which the sensib
 motions are due we endowed with the faculty of a
 The personification of the forces of nature being thus
 effected, their deification see I now. The greater &
 potency the unobt act we taught and often the
 violence with which, in the sight of a man these
 forces operate strike him in his terror awe and re
 verence. A sense of his own weakness, humility and
 inferiority creeps over the savage mind and, what was
 into actually personified, becomes emotionally dead.
 According to this view the Veda undoubtedly books of
 priests & others, consist of prayers from such an ecological
 character addressed to the forces of nature including
 wind and rain —prayers breathing petitions of the judge
 or vengeance or for propitiation.

Whilst deductive psychology after these data, [§ 4] it
 or wrong as they may be, comparative philology, and
 comparative mythology considerably support, [§ 5] the
 view. A comprehsion of the mythologies of various

countries shows that the working of human intellect is analogous, that this process of mythification is not only everywhere universal, but coincident. The Scandinavian, Greek and Indian mythologies have no clear line of demarcation, save the accidental one of differentiation due to climatic effects. Comparative philology not only admits the universality and coincidence of these phenomena, but traces even phonetic identity in the linguistic garb with which these phenomena are clothed.

The evidence from these three sources—comparative philology, deductive psychology and comparative mythology—is indeed very great, and we have stated the nature of this method and the evidence upon which its validity depends at much greater length than the short space at our disposal could allow us, so that, for fairness' sake at least the value and merits of this method may not be underrated.

The results of comparative philology and comparative mythology need not be denied. They are the starting points in our discussion, the assumed axioms in the present subject. The *causus beli*, the debatable land, lies beyond them, in fact, below them. They are the facts—recognized matter of truth. How are they to be explained? And like explanations of all other things, here too, there may be alternative explanations, rival hypotheses, parallel theories to confront the same facts and phenomena. That mythologies of various countries are similar, may be explained as much on the hypothesis that laws of psychological development are everywhere the same, as on the hypothesis that they are all derived from a common parental system of mythology or religion. Phonetic similarities

apart gives their doubtful and fragmentary character which
 character may analogously be traced in the evolution of
 analogous organs and processes by a or to a common
 parent language from which all the others are derived.
 Nor can these methods have any further claim to settle
 the dispute between these rival theories. As methods
 they can only discover mythic or phantastic elements
 or affinities, but cannot explain them. Even if we leave
 out of consideration the still vague character of the
 conclusion admitted at the first national congress derived
 from the standpoint of inductive study a very low
 specific value. We seek the phantasies not from a fact
 already known to exist—the hypothetical assumes a
 fact to have existed whilst we assume it the same time
 according the validity of our assumptions. The assumed
 fact, from which the desired ; action is sought, is
 not inferred from any independent evidence but is itself
 a link in the self-reforming series of concatenated facts.
 Further the growth of mythology is deductively inferred
 from some psychological data. It might originally have
 been inferred as a degenerate crippled, and then stilted
 and glossed remnant of former adumbrated religion. An
 author has well spoken of the degeneracy of things
 (including doctrines pre-eminently) if left alone. Nor
 is this fact in any way an obscure one to the student of
 the history of church dogmas & opinions. Who does
 not know of religious practices, primarily designed to
 meet certain real wants, degenerating, after a lapse of
 time, on the cessation of those wants, into mere cere-
 monies and customs which are regarded not as accidents,
 but as essentials? Mythologies, as well as mythic practices,
 &c., may arise either as products of human imagination

working under subdued intellect and petrified reason, or as in outgrowth of a distorted remnant of a purer and truer form of religion

There is not one hypothesis in connection with this subject that has not a counter hypothesis, not one theory whose claims are not met with by a rival theory. Independently of the vague character of these hypotheses—the philological and mythological ones—the uncertainty of the conclusions deduced from them cannot be lost sight of. Like the conclusions arrived at by Mr Pocock in his "India in Greece," wherein he traces the origin of all Greek geographical names to Sanskrit Indian names, and whereby he infers the colonization of Greece by the Indians, the conclusions arrived at according to the aforesaid hypothesis constitute one full chain of circular reasonings continually returning into themselves. Admitting the cognate relation that exists between the Greek and Sanskrit languages, it must follow that Greek names or localities must bear a remote and far-fetched (as contrasted with a direct and palpable) identity to Indian names of localities. The colonization of Greece by the Indians is not the just conclusion to be drawn from the specific topographical relations, which Mr Pocock has traced, independently of the common origin of Greek and Sanskrit languages. The identity of Greek and Sanskrit stock is a general formula which cannot be any further proved by such specific connections. The fact of the identity of several systems of mythologies and languages also leads to a distinct general proposition—the uniformity of human nature. Beyond the value of this general proposition, the specific mythological and philological facts have no independent value. Their value is subsumed

is it general proposition. Then upon what proposition is what gets added to make up the general proposition which with they go to make up what among them are the "it" & "the truth" of the general proposition. A consideration upon it will satisfy all general orders of either a strict or law and also of all independent local strength from the consideration of particular to its true order or law all similar in kind. All the remark that the other side above may in one sense be too liberal to bear upon the question of comparative mythatology in general, as having no direct individualised influence on the terminology of the Veda. There is one other point, however which comes directly into contact with the mythological theory & connected with the terminology of the Veda. Mythology as already remark ed, is the symbolisation of human thought in the concrete. The contrast therefore of mythology w. J. the abstract is the widest and the most thorough going.

Philosophy as analysed by Herbert Spencer has for its object the elucidation of ultimate truths or laws. These truths as so far as ultimate must be them w. general. The wider the group of facts it covers that a law covers, or the greater the distance of the either to law from the mind's b-laws covering very limited and primary area the more abstract and the less concrete does its expression become. Philosophy and mythology therefore stand contrasted—completely contrasted to one another in this respect. Philosophy is abstract, expressed in general terms and ultimate formulae; mythology is concrete expressed in gross material terms and representing primary objects and phases of objects. Nothing therefore is so completely subservient of the values of the mythological

method as the existence of philosophy and 'philosophic ideas in the Vedas. That the Vedas are books of philosophy and not of mythology, must not be admitted merely because a well-known professor and scholar of Sanskrit acknowledges that the germ of human thought and reason lies in the Vedas, whereas, according to him, its culmination lies in the philosophy of Kant, but on other and more trustworthy bases and authorities. The growth of philosophy in Sanskrit literature is earlier than the growth of mythology. The Upanishads and the Darshanas, which are professedly books of philosophy and confessedly nearer to the Vedas, chronologically preceded, and not followed, the Puranas, the embodiment of mythological literature of India. It was philosophy that was evolved from the Vedas and not mythology. In the history of Indian literature, at least, it is not mythology that gives birth to philosophy, but philosophy that precedes mythology. How far mythology may rise as an out-growth and a distorted remnant of a purer and truer form of religion or philosophy, might perhaps now have been rendered more evident. Now the six schools of philosophy are, all of them, based on the Vedas, and support themselves by direct quotations from the Vedas. Not only then has philosophy been evolved from the Vedas, but substantially drawn out and evolved or developed subsequently. There is one, and only one objection, that can be raised against the above views. It is that the different portions of the Vedas belong to different epochs, for whilst some portions are mythological, others are decidedly philosophical. We would not here say what is already well known, that, however it may be, not one line of the Vedas is later than the Darshanas or

the Upasakas are to speak of it + Purusha. However
gods' wife apart may be the mythic stage of + The
various portions of the Vedas are parts of original
existing can make them connect with the Purusha
period. Independence of time consideration of these
important however is very + general & direct upon
to the Vedas prove the historicity and part of character
of the mythological portion. The truth of the mythological
system lies in the connection of the portions of the
Vedas. It is not the Vedic as a whole that connects
in history of the method but its part. But what reason
there is to isolate these portions or to pull up the
homogeneous mass into two parts? why that, that they
belong to two distinct epochs. Now the question that
the portions belong to two distinct epochs is itself
grounded upon the insufficiency of the mythological
method. If they could interpret the whole of the Vedas by
the one mythological method, then it could be no need of
separating them. But + they could not and therefore to
isolate. The justification of the partial character of the
mythological method derived again the recurrence of the
arrangement of the various epochs, each arrangement has its
antecedent are the insufficiency of the mythological method.
Then, there is the portion of matter of the mythological method
that was necessarily regarded as self sufficient. She first
separated them out of the three enumerated in the beginning
of this subject considered independently prior to that
considered in conjunction with philology for on better
and lastly fails to contrast with the philosophical character
of the Vedas. We will now consider the second method.

One of the most successful methods of unravelling an
ancient literary records is the synchronism or the historical

method It consists in approximating, in so far as possible, for the interpretation and explanation of the records in hand, to the books and general literature of the period to which it belongs For the obvious reason that direct evidence is always to be preferred to second hand information, this method is next in value to none, but to the direct evidence of the senses Now, in so far as in historical research, where the study of the past epoch is concerned, one has inevitably to fall for information on the literature and historical record of the period with which he is concerned; an examination of the conditions, which render such evidence valid and a labour on it no unfruitful task, is essential to establish the canons of historical research The veracity of our knowledge of past events depends upon two factors, on this method, firstly on the faithfulness of the records we obtain of the event or events of the period, and secondly on the faithfulness of our interpretation of the records We would forego an analysis of the first factor as this factor is amenable, for the estimation of its evidence, to laws which do not come within the compass of our subject The interpretation of the records is what directly concerns us

The excellence of historical or the antiquarian method lies in the fact that it renders our interpretation of past records less liable to error And the reason may be thus explained Language, like all other things that live or are of organised growth, is subject to constant variations, to variations depending partly on the laws of development of phonetic organs, partly on external circumstances of fusion and introduction of foreign languages, and partly on the laws of the evolution of human

through itself. Or, as in that and many other cases all that is gained is really a weighty exaggeration which obscures & confuses after a sufficiently long interval to be converted into a "fog" or "fable" long since. Any living thought, or principle, moves that it is in need with legislative acts; therefore, requires for its correct interpretation that the laws which govern those historical variations and the variations of the sense of words should be carefully studied. Otherwise our interpretation would suffer from an misconception and misconception. To take a concrete example let us consider the case of the Roman Republic. In the time of the Roman People when just prior to unknown newspapers unheard of locomotives, engines and steam and other means then under or facilitate the communication of indelible impression of human thought or even a thought of, and when Forum was the only place of resort for all audience and orators had a totally different meaning from that of modern times the Sena signified a different institution from what it now is; Republic or democracy of the people—the people then existing—was what would be to us more than like oligarchy though very different from it; many essential features now a reader studying the literature of the period corresponding to the Roman Republic would find his information of that period inconvenienciate with facts if on account of his being unguided in his studies the words Democracy, Republic, and the like were to call forth before his mind what they now signify. Such a knowledge would be inconsistent with himself a medley of two epochs, and would be such as on critical examination would be exposed sheer nonsense.

The applications of this method in the domain of history are, beyond doubt, various and most important. But not the less important are its applications in the fixing of the dates or the succession of periods, of the Puranas, the Darshanas, the Upanishads, Manu, the Ramayana, the Mahabharata, and so on. Various professors have fruitlessly tried to fix dates of these writings by searching in them, in most cases in vain, for any well established consistent historical facts. But far more important in the fixing of these dates, is the knowledge of historical evolution of Sanskrit literature. The Sanskrit of the Puranas is so different from the Sanskrit of the Mahabharata, and that of the Darshanas, which again is so different from that of the Upanishads, that a clear line of demarcation in each case is easily laid down. The one cannot be confounded with the other.

It is a matter of great surprise and wonder that in the case of the Vedas the method, whose merits are so evident and obvious, and which is so well recognised, in the domain of history, should not have been applied, or so loosely and carelessly applied, as to render modern interpretations of the Vedas by some very well-known professors of Sanskrit simply unintelligible and absurd.

In the case of the Vedas the learned professors of Sanskrit, whose versions of the Vedas are so extant have all derived their inspirations from the commentaries on the Vedas by Mahidhara, Ravana, and Sayana, writers of a period decidedly very much latter than that of the Vedas, and only well coinciding with our own time. These writers themselves were as much

ignorant of the Sanskritology of it. Vedas are we are. Their interpretations of Vedas therefore according to their memory extent in their own time were a wrong as would be those of words like democracy in our studies concerning ancient Rome. Bhishma and Sayfa fare in no way better than ours do. It is most astonishing that in adopting the interpretation of the Vedas by Sayana and Rishi, our modern professors of Sanskrit should be forgotten the *cautus maxim* that the nearer we approach in date to the literature of the period to which the Vedas belong for their interpretation the greater would be our chances of the interpretation being more probable and more correct. According to the date assigned by these professors to the Vedas their interpretation of the Vedas would be based on the literature of a period so utterly contrary to the time and spirit of the Vedas as to give rise to nothing but confusion and error.

To the view of any impartial reader who has read all the literature of Goldstucker on this point, the whole fabric of dates crumbles to dust and the whole system of modern recognized chronology is easily upset. According to the best (and they are as a matter of fact the worst) authorities on the subject, no writings of date anterior to five or six thousand years before Christ seem to have existed. The whole world seems to have been circumscribed within 8,000 years. The whole region of the intellectual activity of man seems to have been focussed in the 6,000 years before Christ.

Irrespective of these views let us come directly to the subject of the Yajna. The Shraapana and the Yajnika

are confessedly books of much anterior date to the commentaries of Sayana, Ravana and Mahidhara. We should rather resort to them and the Upanishads than to the times of the Puranas, of Ravan and of Mahidhara, for the interpretation of the Vedas.

The Upanishads inculcate monotheism. Where, in the the Upanishads or the Shatapatha, do Indra, Mitra, and Varuna signify the deities and not the Deity? The Nirukta even lays down explicit rules on the terminology of the Vedas which are as yet quite unheeded by the modern professors.

The Niruktakara in the very beginning of his book forcibly inculcates that the terms used in the Vedas are *Yaugika* (possessing derived meaning) as contrasted with *Rurhis* (terms having conventional, arbitrary or concrete meaning). We will on some future occasion quote a full length from the Nirukta, and render a better exposition of the doctrine. Here, however, we have simply said what the main assertion of the Nirukta is. This assertion is supported by the Mahabhashya and other older books on the subject, including the Sangraha.

If the main line pursued in discussing the question of the Terminology of the Vedas be correct, the conclusion we have arrived at leads to the following inquiry —

What is the opinion of ancient Vedic scholars on the subject? Are the authors of the Nirukta, the Nighantu, the Mahabhashya, and the Sangraha, and other old, commentators at one with the modern commentators, i.e., Ravana, Sayana, Mahidhara, and others who have of late followed the same line, or are they at variance with the modern writers? That, if they differ, reliance must be

placed upon old monachism. The preceding remarks would have made clear Let us then pass on to the examination of ancient writers on this subject.

Speaking broadly there three classes of words are found in the Sanskrit language there are three kinds of words A *ṇīḍi* word is one that has a definite meaning, that is, one that only signifies a *ṇīḍi* or root together with the word suffixes of red by the affix. In fact the structural elements, out of which the word is compounded, afford the whole and the only clue to the true signification of the word. These being known, no other element is needed to complete a sense. Speaking in the language of modern logic the word is all *concrete*, and by virtue of its concreteness determines also its denotation. A *r̥iṇīḍi* is the name of definite concrete object or *ṇīḍi* or to a definite concrete technical sense not by virtue of any of its connotations, but by virtue merely of an arbitrary principle. In the case of a *ṛ̥ig* word, we arrive at the name of an object by what may be called the process of generalization. We see, taste, touch smell, and operate upon the object by the various means man possesses of investigating properties of sensible objects, we compare the sensible impressions it yields with sensible impressions already retained in our minds and constituting our past knowledge; we detect similarities between the two and thus get a general or a generic conception. To this generic conception we give an appropriate name by gradually arriving at it from a *ṛ̥iṇīḍi* a primitive idea or ideas. The word, therefore thus ultimately formed, embodies the whole history of the intellectual activity of man.

In the case of a *rurhi* word, the process is far different. We do not generalise. Nor is, therefore, any synthesis required there. We only roughly discriminate one object or class of objects from other objects, and arbitrarily place a phonetic *postmark*, as it were, upon it. An individual, to roughly discriminate him from others, is arbitrarily called John, another, Jones, so an object is arbitrarily denominated *Khatva*, another *Mala*, and so on. Here, we only discriminatively specify the object we are naming, without coming into general contact with it.

A third class of words, *yoga-rurhi*, is one in which two words are synthetically combined into a compound, denoting a third object by virtue of the combination of these two words. Such words express any relation, or interaction of phenomena. The *Kama'a* stands, for instance, in the relation of the born to mud, the bearer, hence *kamala* is denominated as *pankaja*, (*panka*, the mud, *undja* signifying to bear).

Now the author of the *Mahabhashya* maintains that the Vedic terminology is all *jaugika*.

Nama cha dhatujamaha Nirukte vyakarane shakatas, & cha tokam"

"*Naigama rurhi bhavam hi susadhu*"—*Mahabhashya* chap. iii, sect. iii, aph. i which means —

Etymologically speaking, there are three classes of words, the *jaugika*, the *rurhi* and the *yoga rurhi*. But the authors of the *niruktas*, Yaska and others, and Shakatayana, among the grammarians, believe all the words to be derived from *dhatu*s, that is, believe them to be *jaugikas* and *yoga-rurhis*, and *Panini* and others

believe them to be the sun of first Vedas & Mean indeed authors and costs in the without exception regular Vedas to be genuine and pure & this only; and the doubtful items to be with also.

The above is a clear and direct statement of the Mahabharatas to the effect that the Vedic terms are all genuine. It is not difficult to prove by numerous and long quotations from the Shatapatha, Sankhya and other older writings that all of them agree as to the authority of the Vedic terms.

Without going thus into the details of this subject, it may be assumed that the Vedic writers of older epochs do not agree with those of modern times.

It is a strange thing to find our modern professors of Sanskrit, well versed philologists, and professed colleagues in forcibly asserting the value of the "Antiquarian Method" and yet blundering at the very outset of this momentous question.

After the remarks we have made it is not surprising to find that our modern scholars should think of finding mythological data in the Vedas, or of having come across the facts of ruder bronze age or golden age in that book of barbaric hymns.



THE TERMINOLOGY OF THE VEDAS AND EUROPEAN SCHOLARS.

With us, the question of the terminology of the Vedas is of the highest importance, for upon its decision will depend the verdict to be passed by the future world respecting the great controversy to rage between the East and the West, concerning the supremacy of the Vedic Philosophy. And even now, the determination of this question involves issues of great value. For, if the Vedic Philosophy be true, the interpretations of the Vedas, as given at present by Professor Max Muller and other European scholars must not only be regarded as imperfect, defective and incomplete, but as altogether false. Nay, in the light of true reason and sound scholarship, we are forced to admit their entire ignorance of the very rudiments of Vedic language and philosophy. We are not alone in the opinion we hold. Says Schopenhauer, "I add to this the impression, which the translations of Sanskrit works by European scholars, with very few exceptions, produce on my

* A paper of this name was submitted to the public by the writer early in 1888, but it was necessarily brief and incomplete. It has now been thought advisable to give to the same thoughts and principles a new garb, more suited to the requirements of the reading public of the present day, to amplify the same truths by interesting illustrations, and to supplement them by others that are necessary to complete the treatment of the subject.

mised. I cannot resist a certain suspicion that our Sanskrit scholars do not understand their text much better than the higher class of school boys their Greek or Latin. It will be well to note here the opinion of Faust Dyanand Saraswati, the most prominent scholar of Sanskrit of his age, on the subject. He says,—“The impression that the Germans are the best Sanskrit scholars and that no one has read so much of Sanskrit as Professor Max Müller is altogether groundless. Yes, in a land where lofty trees never grow even *oak* or *teak* or the castor-oil plant may be called an *oak*. The study of Sanskrit being altogether out of question in Europe, the Germans and Professor Max Müller are there have come to be regarded as highest authorities..... I came to learn from a letter of a principal of some German University that even men learned enough to interpret a Sanskrit letter are rare in Germany. I have also made it plain from the study of Max Müller’s “History of Sanskrit Literature” and his comments on some mantras of the Veda that Professor Max Müller has been able only to scribble out something by the help of the so-called *sikhs*, or paraphrases of the Vedas current in India. †

It is this want of Vedic scholarship among European scholars, this utter ignorance of Vedic language and philosophy that is the cause of so much misapprehension and prejudice even in our own country. We are indeed so often authoritatively told by our fellow brethren who have received the highest English education, but are themselves entirely ignorant of Sanskrit, that the

† *Satyartha Prakash* 3rd Edition, page 277

Vedas are books that teach idol-worship or element-worship, that they contain no philosophical, moral or scientific truths of any great consequence, unless they be¹ the commonest truisms of the kitchen. It is therefore a matter of greatest concern to learn to attach proper value to the interpretations of these European scholars. We propose, to present a rough outline of those general principles, according to which Vedic terms should be interpreted, but which European scholars entirely ignore, and hence much of the misinterpretation that has grown up.

In the discussion of philosophical subjects, pre-conceived notions are the worst enemies to encounter. They not only prejudicially bias the mind, but also take away the truthfulness and honest integrity from the soul, which alone are compatible with the righteous pursuit and discernment of TRUTH. In the treatment of a question such as the estimation of the value of a system of philosophy or religion, extreme sobriety and impartiality of the mind are required. Nor is it to be supposed that a religious or philosophical system can be at once mastered by a mere acquaintance with grammar and language. It is necessary that the mind should, by an adequate previous discipline,² be raised to an exalted mental condition, before the recondite and invisible truths of Man and Nature can be comprehended by man. So is it with Vedic philosophy. One must be a complete master of the science of orthoepy,³ the

¹: These are the well known six Vedangas, 1 Shiksha, 2 Vyakarana, 3. Nirukta, 4 Kalpa, 5 Chhanda, and 6 Jyotish.

science of language, the science of rhetoric, the science of morale, the science of poetry and the sciences of geometry and astronomy; he must be impartial in the philosophy of dreams, the philosophy of characteristics, the dictum of logic or the science of evidence, the philosophy of chemical substances, the philosophy of gods and the philosophy of men so that he must be a master of all that is known before he can lay claim to a rational interpretation of the Vedas.

Such, then, should be our Vedic who are—those who are adepts in science and philosophy unprejudiced, impartial judges and seekers after truth. But if impartiality be supplanted by prejudice, science and philosophy by quasi-knowledge and superstition, and integrity by malice, whereas predetermination takes the place of honest inquiry Truth is either disdained or altogether suppressed.

Speaking of the religion of the Upanishads and the Bible says Schopenhauer who has "washed himself clean of all early-engrafted Jewish superstitions, and of all philosophy that cringes before these superstitions" —

In India, our religion (Bible) will now and never strike root; the primitive wisdom of the human race will never be pushed aside by the events of Galilee; On the contrary Indian wisdom will flow back upon

[†] These are the well-known Upangas or Darshanas:—1. Purva Mimamsa, 2. Vaisheshika, 3. Nyaya, 4. Sankhya, 5. Yoga, and 6. Vedanta.

[‡] It is well-known how the astronomical and geographical discoveries of Galileo, and his telescope were forced upon the world in spite of the prison & death rocks of the so-called Christians — Ed.

Europe, and produce a thorough change in our knowing and thinking ”

Let us now hear what Professor Max Muller has to say against the remarks of this unprejudiced, impartial philosopher He says “Here again, the great philosopher seems to me to have allowed himself to be carried away too far by his enthusiasm for the less known He is blind for the *dark side of the Upanishat*; and he wilfully shuts his eyes against the bright rays of eternal truths in the Gospel, which even Ram Mohan Roy was quick enough to perceive, behmd the mist and clouds of tradition that gather so quickly round the sunrise of every religion ”

With the view that the Christianity of Max Muller may be set forth more clearly before the reader, we will quote from the “History of Ancient Sanskrit Literature.” Says Max Muller—

“But if India has no place in the political history of the world, it certainly has a right to claim its place in the intellectual history of mankind The less, the Indian nation has taken part in the political struggles of the world, and expended its energies in the exploits of war and the formation of empire, the more it has fitted itself and concentrated all its powers for the fulfilment of the important mission reserved to it in the history of the East. History seems to teach that the whole human race required a gradual education before, in the fulness of time, it could be admitted to the truths of Christianity All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance The ancient religions of the world were but the bulk of nature, which was in due time to be succeeded by

the bread of life. After the power & physique which was common to all members of the Brahmanical class, the hands of a wily priesthood, been changed it is empty idiotry the Indian race of all the Brahmanas thus, produced a new form of religion, which has well been called subjective, as opposed to the more objective worship of nature. That religion, the religion of Buddha, has spread far beyond the limits of the Bryan world, and to our United India, it may seem to be retarded the advent of Christianity among a large portion of the human race. But in the sight of him with whom a thousand years are but as one day that religion, like all the ancient religions of the world may have but served to prepare the way of Christ, by helping through its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the truth of God. §

Is not this Christian prejudice? Nor is this Max Muller alone. Even more strongly does this remark hold good of Monier Williams, whose very object in writing the book, known as "Indian Wisdom," is to caricature the Vedic religion which he calls by the name of Brahminism, and to hoist up Christianity by the meritorious process of deliberate contrast. Writes Monier Williams. It is one of the aims, then, of the following pages to indicate the points of contact between Christianity and the three chief false religions of the world, as they are thus represented in India. †

§ Max Muller's History of Ancient Sanskrit Literature pp. 31-32,

† Monier William's Indian Wisdom, Introduction, p. 24.

Speaking of Christianity and its claims 'as supernaturally communicated by the Common Father of mankind for the good of all His creatures, he says—

"Christianity asserts that it effects its aim through nothing short of an entire change of the whole man, and a complete renovation of his nature. The means by which this renovation is effected may be described as a kind of *mutual transfer* or *substitution*, leading to a reciprocal interchange and co-operation between God and man's nature acting upon each other. Man—the Bible affirms—was created in the image of God, but his nature became corrupt through a taint, derived from the fall of the first representative man and parent of the human race, which taint could only be removed by a vicarious death."

"Hence, the second representative man—Christ—whose nature was divine and taintless, voluntarily underwent a sinner's death, that the taint of the old corrupted nature transferred to him might die also. But this is not all. The great central truth of our religion lies not so much in the fact of Christ's death as in the fact of His *continued life* (Rom. viii. 34). The first fact is that He of His own free will died, but the second and more important fact is that He rose again and lives eternally, that He may bestow life for death and a participation in His own divine nature in place of the taint which He has removed."

"Thus, then, is the reciprocal exchange which marks Christianity and distinguishes it from all other religions—an exchange between the personal man descended from a corrupt parent, and the personal God made man and becoming our second parent. We are separated from a rotten root, and are grafted into a living one. We part

with the corrupt will, depraved moral sense and perverted judgment inherited from the first Adam, and draw re-creative force-generated will, fresh springs of which in eighteensoon, and knowledge—from the ever living garment of the second Adam to which, by a simple act of faith, we are united. In this respect is the great object of Christianity effected. Other religions have their doctrines and precepts of morality which, if equally detached from truth that is bad and worthless, can be with those of Christianity. But Christianity has, besides all these what other religion have not—personal God, ever living to supply the free grace through Spirit by which human nature is overthrown made Godlike, and through which man, by regeneration, again purifies heart, and still preserving his own self-consciousness, and personality is fitted in to catch God the Father and dwell in His presence for ever.

Again, speaking of Brahmanism he says—

"As to Brahmanism, we see it, in fairness, a fact that according to its more fully developed system, the union with God is held to be either by faith in an apparently personal good, as well as by work or by knowledge. And here some of the lines of Brahmanism thought seem to intersect those of Christianity. But the apparent personality of the various Hindu gods vanishes away on closer scrutiny into a vag spiritual essence. It is true that God becomes man and interposes for the good of men causing a seeming combination of the human and divine—and an apparent sterility of action and even loving sympathy between the Creator

and His creatures. But can there be any real interaction or co-operation between divine and human personalities when all personal manifestations of the Supreme Being—
gods as well as men—ultimately merge in the Oneness of the Infinite, and nothing remains permanently distinct from Him? It must be admitted that most remarkable language is used of Krishna (Vishnu), a supposed form of the Supreme, as the source of all life and energy (see pp 144-148, and see also pp 456, 457), but if identified with the One God he can only, according to the Hindu theory, be the source of life in the sense of giving out life to re-absorb it into himself. If, on the other hand, he is held to be only an incarnation or manifestation of the Supreme Being in human form, then by a cardinal dogma of Brahmanism, so far from being a channel of life, his own life must be derived from a higher source into which it must finally be merged, while his claim to divinity can only be due to his possessing less of individuality as distinct from God than inferior creatures."†

And lastly in conclusion, he says—

"It is refreshing to turn from such unsatisfying systems, however interspersed with wise and even sublime sentiments, to the living energizing Christianity of European nations, however lamentably fallen from its true standard, or however disgraced by the inconsistencies and shortcomings of nominal adherents—possessors of its name and form without its power."

"In conclusion, let me note one other point which of itself stamps our religion as the only system adapted to

† Ibid pp 44, 45

the requirements of the whole human race—the only message of salvation intended by God to be gradually pressed upon the acceptance of all His intelligent creatures."—II 4, p. 45.

It is clear then, that Professor Max Müller Williams is labouring under bad Christian prejudices, and can not be viewed in any way as an unprejudiced impartial student of the Vedas. No wonder then, if modern sophisticated philology prompted by the entire ignorance of the laws of interpretation of Vedic terms, and fuelled by the prejudices of Christian superstitions, should raise its head against Vedic philosophy and gain audience among European Christian nations or deluded educated natives of India who possess the high merit of being innocent, of any knowledge of Sanskrit language or literature.

But now to the subject. The first canon for the interpretation of Vedic terms, which is laid down by Yaska, the author of Nirukta, is that the Vedic terms are all *yanyuktis*. The fourth section of the first chapter of Nirukta opens with a discussion of this very subject. Yaska, Gargya, Shatataayana and all other Grammarians and Etymologists unanimously maintain that Vedic terms are all *yanyuktis*. But Yaska and

A *yanyukta* term is one that has a derivative meaning, that is, one that only signifies the meeting of root together with the modifications affected by the affixes. In fact, the structural elements out of which the word is compounded, affect the whole and the only key to the true significations is the word. The word is purely explanatory.

Shilavatava also maintain that *rurhi* + terms are also *yaugiki*, i.e., were originally framed from the roots, whereas, Gargya maintains that only *rurhi* terms are not *yaugiki*. The section concludes with a refutation of the opinions of Gargya, establishing it as true that, all terms whether Vedic or *rurhi* are *yaugikas*. It is on this authority of the Nirukta that Patanjali quotes in his Mahabhashya the same opinion, and distinguishes the Vedic terms from *Rurhi* terms by the designation of *naigama* Says Patanjali—

नाय च धातुजमाह निरुक्ते व्याकरणे
शक्टस्य च तोकम्

and a line before this नैगम रुदिभव हि सुसाव +

The sense is all this is, that all the *Rishis* and *Munis* ancient authors and commentators without exception, regard Vedic terms to be *yaugika*, whereas *laukika* terms are regarded by some as *rurhi* also

This principle, the European scholars have entirely ignored, and hence have flooded their interpretations of the Vedas with forged or borrowed tales of mythology, with stories and anecdotes of historic or prehistoric personages. Thus, according to Dr. Muir, § the following historical personages are mentioned in

+ A *rurhi* term is the name of a definite concrete object, whose composition of the word (as structurally determined) gives no clue to the object denoted by the word. Hence originally it means a word of arbitrary significance.

‡ Mahabhashya, Chap III, Sect. vii Aph.
Alma. & Sanskrit Texts Vol III, pp 232-234

the Rig Veda; the Rig Veda Kanta, in I. 47.3. Godanam
in I. 71.16; Gauvansda, in II. 34.2. Dhruva in IV.
16.23; and Vaidudubha, in I. 54.6. Is it not so that
truth? The words Ka-ya, and Sva-varanis and
men in general? (See Rig and Mu. 33) the word,
Dhruva is only given to a man of intellect (See Rig. I.
III. 3). The word God man or ascetic who prays and
Vaidu-labha is apt or knowledge or knowledge
of natural properties of objects is called as complete.
It is clear then that the people is once granted
one is easily found and now a butler or per-
sonalistic person. The same might be said in Max
H. Her discussing the story of Shes & Asha in the
Rig Veda. Charya, which means contact (वृक्षादिः
(वृक्ष वृक्षादिः तस्मि वृक्षादिः)) i.e. suffixed to वृक्ष or
वृक्ष which means a tree o (वृक्ष वृक्षादिः गवान्वायति
वृक्षादिः वृक्षादिः) means one who has come into contact
with knowledge is a learned person. It shall appear
in the progress of this article how many a after
word is misinterpreted by simply falsifying this law
of A rishi.

To an unprejudiced mind, the correctness of this law will not be doubtful. For independently of the authority of *Aitareya* the very antiquity of the Vedas is a clear proof of its words being genuine. And even Professor Max Müller in his mythological woods, has been compelled to confess at least concerning certain portions of the Vedas, that their words are genuine. Says he—

But there is a charm in these primitive strains discoverable in no other class of poetry. Every word

retains something of its radical meaning, every epithet tells, every thought, in spite of the most intricate and abrupt expressions, is, if we once disentangle it, true, correct, and complete”^a

Further again, says Max Muller,—“Names ..are to be found in the Veda as it were in a still fluid state They never appear as appellations nor yet as proper names, they are organic, not yet broken or smoothed down”^b

Can there be anything clearer than this? The terms occurring in the Vedas are *yaugika*, because “they never appear as appellatives, nor yet as proper names” and because “every word retains something of its radical meaning” It is strange to find that the self same Max Muller who has perceived the *yaugika* character, of words in some mantras of the Vedas, should deny the same characteristic to other portions of the Vedas. Having said that words are *yaugika* in these primitive strains, the Vedas, he proceeds to say,—“But this is not the case with all the poems of the Veda It would be tedious to translate many specimens of what I consider the poetry of the secondary age, the Mantra period. These songs are generally intended for sacrificial purposes, they are loaded with technicalities, their imagery is sometimes more brilliant, but always less perspicuous, and many thoughts and expressions are clearly borrowed from earlier hymns”^c This he calls the Mantra period The primitive strains belong to what is called the

^a Max Muller’s History of Ancient Sanskrit Literature, page 553

^b Ibid, pp 755,
Max Muller’s History of Ancient Sanskrit Literature, p. 558

Chandas period. He describes the characteristics of the Chandas period as distinguished from the Mantra period, that has been ably described, thus :— " There is no very deep wisdom in their teaching their laws are simple, their poetry shows no very high flights of fancy and their religion might be told in a few words. But what there is of their language, poetry and religion has a charm which no other period of Indian literature possesses ; it is spontaneous, original and truthful." Professor Max Müller quotes the Rig Veda, vi. 23 specimen hymn of the Chandas period. Says he—

This hymn, addressed to dawn, is a fair specimen of the original simple poetry of the Veda. It has no reference to any special sacrifice. It contains no technical expressions, it can hardly be called a hymn in our sense of the word. It is simply a poem expressing without any efforts, without any display of far fetched thought or brilliant imagery the feelings of a man who has watched the approach of the dawn with mingled delight and awe, and who was moved to give utterance to what he felt, in measured language.[‡]

From these quotations, it will be clear that Professor Max Müller regards different portions of the Vedas belonging to different periods. There are some and earlier portions, (according to Max Müller's highly accurate calculations the very exactness and infallibility of which Goldstucker bears ample testimony to) which he calls as belonging to the Chandas period. The word Chandas in ancient Sanskrit means spontaneously

[‡] Ibid, p. 126.

History of Ancient Sanskrit Literature p. 532.

Hence he regards Chhandas period to be the one, the hymns of which period only teach common things, are free from the flight of fancy and are the spontaneous utterances of a simple foolish mind. The Mantra period (2900 years older) is full of technicalities and descriptions of elaborate ceremonies. Now we ask what proof has Max Müller given to prove that the different portions of the Vedas belong to different periods. His proofs are only two. Firstly, the ill conceived, confused idea of the difference between *Chhandas* and *Mantra*, and secondly, the different phases of thought represented by the two portions.

We will consider each of these reasons in details. Says Yaska—

मन्त्रं मननात् छदासि छादनं त् स्ताम. स्तुत्यात्
यजुयजते साम् सनितसृचा ॥ निरु ० ७। १२ ॥

which means that there is no difference in the meaning of mantra and chhandas. The Veda is called the mantra, as through it one learns the true knowledge of all existences. The Veda is also called the chhandas, as it removes all ignorance, and brings one under the protection of true knowledge and happiness. Or more explicitly still, we read in the *Satapatha*, VIII 2—

छदासि व देवा वयोनावाश्च छदामि हैदि सर्वं वयुन्
नष्टम् ॥

The mantras (*deva*) are called *Chhandas* for knowledge of all human conduct is bound up with them. It is through them that we learn all righteous conduct.

The parents are the word and man is in
same condition. Knowledge can be derived from the
root more so than by matter to reveal the secret
knowledge. Parva that describes the word akshara
अक्षरादयः is a knowledge derived from the root
akshar to enlighten or procure. Conclusion is that the
knowledge of which produces all delight of which
shimmers every thing, is never its true name.

The second cause of M. Muller for distinguishing different
periods to different portions of the Ved is that there
are two different phases of the glib discourses in
the Vedas. The one is the troublous and simple phase of
thought and corresponds to his Akshara period. The
other is the elaborate and technical phase of thought
that corresponds to his Ma tra period. But what proof
has Max Muller to show that the hymns of his vocabulary
period are full of elaborate and technical thought?
Evidently this, that he interprets them thus. If his
interpretations were proved to be wrong his distinction
of the two periods will also fall to the ground. Now why
does he interpret the hymns of the ma tra period thus?
Evidently because on the authority of S yam and Nishadha
there he takes the words of those mantras to signify
technicalities, sacrifices and sacrificial objects and cere-
monies, or in other words, he takes these words not in
their *yagnya*, but in their *Ma tra* sense. It is clear then
that if Max Muller had kept in view the canon of later
precision given in Nukta that all Vedic words are
yagnya, he would not have fallen into the fallacious

and chronism of assigning different periods to different parts of the Vedas

But there is another prejudice which is cherished by many scholars evidently under the impression of its being a well recognised scientific doctrine. It is that in the ruder stages of civilization when laws of nature are little known and but very little understood, when mankind has not enough of the experience of the world, strict methods of correct reasoning are very seldom observed. On the other hand, analogy plays a most important part in the performance of intellectual functions of man.

The slightest semblance, or usage of semblance, is enough to justify the exercise of analogy. The most palpable of the forces of nature impress the human mind in such a period of rude beginnings of human experience by motions mainly. The wind blowing, the fire burning, a stone falling, or a fruit dropping, affects the senses essentially as moving. Now, throughout the range of conscious exertion of muscular power, *will* precedes motion, and, since even the most grotesque experience of a savage in this world assumes this knowledge, it is no great stretch of intellectual power to argue that these natural forces also, to which the sensible motions are due, are endowed with the faculty of will. The personification of the forces of nature being thus effected their deification soon follows. The overwhelming potency, the unobstructible might, and often the violence, with which, in the sight of a savage, these forces operate, strike him with terror, awe and reverence. A sense of his own weakness, humility and inferiority creeps over the savage mind and, what was intellectually personified, becomes emotionally deified. According to this view, the Vedas

undoubtedly boast of primitive u. et. consist of prayers from such an emotional character addressed to the forces of nature including wind and rain—prayers beseeching persons of the sage for vengeance or for protection or in moments of poetic exultation, hymns simply portraying the simple phenomena of nature in the personified language of mythology.

It is therefore ~~mix~~ agreed by these scholars to believe that the Vedas, no doubt being of primitive times, are records of the mythological lore of the ancient Aryans.

And since, even according to the confession of Max Müller higher truths of philosophy and monotheism are to be found here and there in the Veda. It has become difficult to reconcile the mythological interpretations of the main part of the Vedas with the philosophical portions. Says Max M. "I add only one more hymn [Rig. X. 121], in which the id a et one God is expressed with such power and decision that it will make a heretic before we deny to the Aryan nations an instinctive monotheism." It is therefore argued by some that the mythological portions are earlier than philosophical ones; for the primitive faith as already indicated is always mythology.

The fundamental error of this surposition lies in regarding a contingent conclusion as a necessary one; for although mythology may be the result of barbarous intellect and analogical reasoning, it is not necessarily

a way so It may even grow up as a degenerate, deformed and petrified remnant of a purer and true religion The history of religious practices, primarily designed to meet certain real wants, degenerating, after a lapse of time, on the cessation of those wants, into mere ceremonies and customs, is an ample testimony of the truth of the above remarks Had the European scholars never come across the mythological commentaries of Sayana and Mahidhara, or the *Puranic* literature of post vedic (nay anti vedic) period, it would have been impossible for them, from the mere grounds of comparative mythology or Sanskrit philosophy, to alight on such interpretations of the Vedas as are at present current among them May it not be that the whole mythological fabric of the *Puranas*, later at they are, was raised long after the vitality of true Vedic philosophy had departed from their words in the sight of the ignorant pedants? Indeed, when one considers that the Upnishats inculcate that high philosophical monotheism, the parallel of which does not exist in the world—a monotheism, that can only be conceived after a full conviction in the uniformity of nature,—and that they together with the philosophical *Darshanas* all preceded the *Puranas* when one considers all this, one can hardly resist the conclusion that at least in India, mythology rose as a rotten remnant of the old philosophical living religion of the Vedas When through the ignorance of men, the *yaugika* meanings of the Vedic words were forgotten and proper names interpreted instead, there grew up a morbid mythology, the curse of modern idolatrous India That mythology may thus arise on account of the decay of the primitive meaning of old words, even Professor

Max Müller admits, when speaking of the & gone & to of truth that mythos go by a process, he says that a & must & & as or due to the like of it is to say —

It is well known that ancient living ages are particularly rich in syncretism, or in terms more correctly if that is less th same object called by many names — i.e. in fact, polytheism. Whiles in India & ages most observable are same over & & I in ancient Egypt — ancient Greek and Indian a living choice of words for th same object. This perfectly natural! Each name could express one & only of whatever had to be named, and not mixed up with one partial name, the early framers of language produced one name after the other and after a time at last those which seemed most suitable for special purposes. Then the & y might be called not only th b & sun, but the dark the covering the thunders, th rain-giving. This is the peculiarity of language, & it is what we are accustomed to call polytheism in religion." &c &c (pp. 276 277)

Even, in the face these facts, our per se scholars are so very reluctant to leave their position of red mollusks that, as an example of the same fact once Federico Pinotti writes to me from England

You are right in saying that the great commentators now so much admired, had very little if any better grasp of knowledge on Vedic terminology than we have at present. And you are certainly right in treating the

Puranas is very modern production, but you are wrong in deducing India's mythological notions from such recent works. The Rig Veda itself, undoubtedly the oldest book which India possesses, abounds in mythological matter."

Does "you are certainly right" and "you are wrong" amount to any proof of the Vedas abounding in mythology? But further he says, "after the great shock which the spread of Buddhism gave to the old Indian form of faith, the Brahmins began to make their faith seriously philosophical in the Darshanas. Of course, many bold philosophical speculations are found in the Upanishads and even in the Samhitas, but it was at the time of the Darshanas that the religion was placed on a really philosophical basis."

Nothing shows so great a disrespect towards the history of another nation as the above. One is indeed wonder-struck at the way in which European scholars mistrust Indian chronology, and force their hypothetical guess-work and conjecture before the world is a sound historical statement of facts. Who, that has impartially studied the *Darshana* literature, does not know that the *Darshanas* existed centuries before even the first word of Buddhism was uttered in India? Jaimini, Vyasa and Patanjali had gone by, Gautami, Kanad and Kapila were buried in the folds of oblivion when Buddhism sprang up in the darkness of ignorance. Even the great Shankira, who, waged a manly war against Buddhism or Jainism, preached nearly 2200 years ago. Now this Shankira is a commentator on Vyasa Sutras, and was preceded by Gaudapada and

other Ashvins laboured. Generation & ages generation has passed away after the time of Yama when he alone was born. Further there is no treatise written in Indian history a Mahabharata, which took place about 400 years ago. The Purana is therefore created at least 400 years ago. There is a strong objection against the admissions of these facts by European scholars, and that objection is the date. For if these dates be true, what will become of the account of creation as given in the Bible. It is true, besides that European scholars, on the whole are well known to comprehend that there could be any differentiated literature in the past. It is easier for them to comprehend that political or religious revolutions or controversies should give rise to new literature through necessity. If are the exceptions of Mr. Fawcett. The old Brahmins were a persistent, dogmatical believers in the tenets of the Vedas. When Buddhism spread like wild fire they thought of shielding their religion by mighty arguments and hence produced the Darsika literature. This assumption so charmingly connects heterogeneous events together that although historically false, it is worth being believed in for the sake of its ingenious explanatory power.

To return to the subject. Yaska lays down a canon for the interpretation of Vedic terms. It is that the Vedic terms are simple. Mahabharata repeats the same. We have set a bow this law is set aside and ignored by the European scholars in the interpretations of the Vedas, -hence have arisen serious mistakes in their translations of the Vedas. We have also seen

how Dr. Muir falling in the same mistake interprets general terms as proper nouns, and how Max Muller, also led by the same error, wrongly divides the Vedas into two parts, the Chhandas and the Mantras. We have also seen how, due to the ignorance of the same law, Mantras upon Mantras have been interpreted as mythological in meaning, whereas some few Mantras could only be interpreted philosophically, thus giving rise to the question of reconciling philosophy with mythology. To further illustrate the importance of the proposition, that all Vedic terms are *yangika*, I herewith subjoin the true translation of the 4th Mantra of the 50th Sukta of the Rig Veda, with my comment thereon and the translation of the same by Monier Williams for comparison. Surya, as a *yangika* word, means both the sun and the Divinity. Monier Williams takes it to represent the sun only. Other terms will become explicit in the course of exposition. The Mantra runs as follows

तरणि विगृहश्चतो षष्ठोतिष्ठक् दसि सूर्यं।
विश्वमा भवति रोचन॥

The subject is the gorgeous wonders of the solar and the electric worlds. "A grand problem is here propounded in this Mantra. Who is here that is not struck with the multiplicity of objects and appearances? Who that has not lost thought itself in contemplation of the infinite varieties that inhabit even our own planet? Even the varieties of plant life have not yet been counted. The number of animal and plant species together with

the real nature of material properties and how they bear upon the question. We have no mind to boast of talents and the like, or of attainments in material science; but a host of truths it would be a bold soul indeed who dares to say can be made known without the aid of optical instruments. What materials are we to measure? I say the depth of the ocean, or the height of the mountain? There are two kinds which rays of light have met with in their journey one is the kind of vision by which of your eyes the rays have sped on and on with the swiftness of light of course as you travel through space and it is very easy indeed to find at the thermometer at one end of the room another in the depth of space which has a certain altitude. Are we not struck with wonder and admiration at every observation? Is not A.B. but in the real world? Whence is it all this we find and that is not of the real eye presented? It is in the same way established upon your logic. If I close my eyes or all produced there before us are items of the real sense. Where but the colour of objects? A difference of colour is a datum, & beautiful fact. How can the same colour acting upon the real sense produce an earth here and a sun there a planet here and a star it here an ocean here and a land and there may a several here and a what not of the like. The answer to this question is impressed in the very constitution. Scientia philosophica informs us that colour is not an intrinsic property of matter a popular belief would have it. But it is an accident of matter. A red object appears red not because it

is essentially so, but because of an extraneous cause. Red and violet would appear equally black when placed in the dark. It is the magic of sunbeams which imparts to them this special influence, this chromatic beauty, this congenial coloration. In a lonely forest mid gloom and wilderness, a weary traveller who had betaken himself to the alluring shadow of a pompous tree, lay down to rest and there sunk in deep slumber. He awoke, and found himself enveloped in gloom and dismal darkness on all sides. No earthly object was visible on either side. A thick black firmament on high, so beclouded as to inspire with the conviction that the sun had never shone there, a heavy gloom on the right, a gloom on the left, a gloom before and a gloom behind. Thus labored the traveller under the ghastly, frightful wind-spell of frozen darkness. Immediately, the heat carrying rays of the sun struck upon the massive cloud, and as if by a magic touch, the frozen gloom began to melt, a heavy shower of rain fell down. It cleared the atmosphere of suspended dust particles, and in the twinkling of an eye fled the moisture laden sheet of darkness resigning its realm to awokened vision entire. The traveller turned his eyes in ecstatic wonder from one direction to the other, and beheld a dirty gutter flowing there, a crystalline pond reposing here, a green grass meadow more beautiful than violet plant on one side, and a cluster of variegated fragrant flowers on the other. The feathery creation with peacock's train, and deer with slender legs, and chirrup of birds with plumage lent from Heaven, all, in fact all, darted into vision.

Was there caught before the sun his shield that
 ends i fixed emblem fairer i crystal sea, adorned
 with the issue of birth all green and variegated? When
 by the eye alone we may? Where the & a canopy
 where the fragrant forest! Had they been transported
 there by mere magical power to the 1st King of an
 era long dark & as distant epoch of creation? & if they
 did not spring up to a moment They were already
 there. Had the substance had not their form & no
 them. It required the magic of the Intervener to thine
 before a screen of fog so briefly too & dash into them.
 It required the long intervals of the resplendent orb to
 shed their light & create & the & as com & roll in
 to self & ch at the beams & representant & reflect
 i g forms of strength & grace. See then, even th & in
 this sublime of radii & last rays दीप्ति सूर्य & was
 caused by a van मधुपालीमि the Sun that knows not
 setting the Sun that controls our planets and the solar
 orb i appear विभिन्नता & the Sun it i evolves the
 proportions of this grand creation दीप्ति सूर्य the star
 and Sun ever shining through eternity in perpetual
 school for the good of All. // sheds the rays of His
 windows all around; the deeply thirsty and parched
 plant-dried atom of matter draw in to himself from
 the sun bowing, ever guiding ever illuminating rays of
 His wisdom their appropriate elements and essence,
 of phenomenal existence and panoramic display. Thus
 i this was true sustained. One central sun producing
 infinity of cedars. One central Divinity producing

infinity of worlds and objects Compare with this
Monier William's translation

"With speed beyond the ken of mortals, thou, O sun,
Dost ever travel on, conspicuous to all
Thou dost create the light, and with it illumine
The entire universe"

We have shown why we regard *Chandas* and *Mantra* as synonymous We have also seen how Max Muller distinguishes between *Chandas* and *Mantra*, regarding the latter as belonging to the secondary age, as loaded with technicalities, and as being less perspicuous than the former He points out its chief character to be that "these songs are generally intended for sacrificial purposes" Concerning this *Mantra* period, he says "One specimen may suffice, a hymn describing the sacrifice of the horse with the full detail of a superstitious ceremonial (Rig Veda i 162) "

We shall therefore quote the 162nd Sukt of Rig Veda, as it is the specimen hymn of Max Muller, with his translation, and show how, due to a defective knowledge of Vedic literature and to the rejection of the principle that Vedic terms are all *janigla*, Professor Max Muller translates a purely scientific hymn, distinguishable in no characteristics from the *Chandas* of the Vedas, as representative of an *artificial number game* and *highly superstition ritual or ceremonial*

To our thinking, Muller's interpretation is so far, incongruous, unintelligible, and pernicious, that were the interpretation even regarded as *possible* it could never be conceived as the description of an *actual ceremonial addition to the hymn* The first *Mantras* thus —

To tell, for instance, the *mantra* quoted above Max Muller is evidently under 'the impression that Mitra is the 'god of the day,' Varuna, is the god of the 'investing sky,' Vayu or Ayu is the 'god of the wind,' Indra the 'god of the watery atmosphere,' Ribhus, 'the celestial artists,' and Maruts are the 'storm gods.' But why these gods? Because he ignores the *jaugika* sense of these words and takes them as proper nouns. Literally speaking, *mitra* means a friend, *varuna*, a man of noble qualities, *aryama*, a judge or administrator of justice *ayu*, a learned man; *indra* a governor, *ribhuksa*, a wise man, *marutah*, those who practically observe the laws of seasons. The word *ashwa* which occurs in the *mantra* does not mean 'horse' only, but it also means the group of three forces, heat electricity and magnetism. It, in fact, means anything that can carry soon through a distance. Hence writes Swami Dayananda in the beginning of this *Sukta*

अथाश्वस्य विद्युद् पिण्ड व्याप्तस्याम्ने स्विद्यामङ्ग ॥

"This *Sukta* is an exposition of *ashwa vidya* which means the science of training horses & the science of heat which pervades every where in the shape of electricity." That *ashwa* means heat will be clear from the following quotations

अश्वं न ला वारवन्तं विदध्या अग्निं न मोभिः ॥

Rig Veda

The words *ashwam agnum* show that *ashwa* means *agni* heat. And further—

वृषो अग्निं समिष्टते । श्वो न देववाहनं ।

त हविष्वन्त ईडते ॥ Rig Veda 1, 27, 1.

वृत्ति विनाशक देवता अस्ति । उ
मन्त्र लेखा देवा इति यत् तदेवा इति
यज्ञे ग्रन्थां ऋषिर्विज्ञापनं

यजु वर्षा । यजु वर्षा पूर्णा ॥ यजु वर्षा पूर्णा,
स्त्रावन्तीहृष्णा ॥ यजु वर्षा पूर्णा

॥ यजु वर्षा वर्षा वर्षा ॥ यजु वर्षा
वर्षा वर्षा वर्षा ॥ यजु वर्षा

Professor Max Müller has said : "The horse of the
sun is sprung from the gods." This is correct
for he goes to heaven with his power & blessing &
whatever the worshippers ask him they obtain &
are enabled to work by him and this the worshippers
turn again back to him again and again & then if a
Max Müller it would "ring more faint" - I will add
of power-general & etc etc. The like description of the
sun is, therefore with me --

The sun describes the power general & more of the
energetic horses & horses will be a large portion of the
clan of the genious horse or the 1 which learned or
achieved the horses & horses & animals & power & etc
(not sacrifice) Let us take a look at these judges
Learned men, that is, in India & great teachers have
done good these properties, with which compare Max
Müller's translation.

"May this a, Var ॥ At yama Agni had a the bird
of Ribhus and the Maruts & other but in his name he
proclaims at this sacrifice the sisters of the & of horse
sprung from the gods.

We come now to the second man & which runs thus :

यन्निर्णि जारेक्षसा प्रावृतम्
 राति गृभीता मुख्तो नयन्ति ।
 सुपाड़जा मेमरविश्वरूप
 इन्द्रापृष्ठो प्रियमप्येति पाथ' ॥ २ ॥

Max Muller translates it thus—

'When they lead before the horse, which is decked with pure gold ornaments, the offering, firmly grasped the spotted goat bleats while walking onwards, it goes the path beloved by Indra and Pushan"

Here again there is no sense in the passage. The bleating of the goat has no connection with the leading of the offering before the horse, nor any with its walking onward. Nor is the path of Indra and Pushan in any way defined. In fact, it is very clear that there is no definite specific relation between the first *mantra* and this, according to Muller's translation, unless a far fetched connection be forced by the imagination bent to discover or invent some curious, inconceivable mythology. And now to the application of the principle that all Vedic terms are *angulā*. Max Muller translates *eknasas* into gold ornaments, whereas it only means wealth (see *Nighantu*, II 10). *Rati* which signifies the mere act of giving is converted into an 'offering'; *vishvarupa* which only means one 'having an idea of all forms' is converted into 'spotted', *aya* which means 'a man once born in wisdom, being never born again' is converted into a 'goat' *memyat*, from root *mi* to injure is given to mean 'bleating' *suprang*, which means, from root *prah* to question, 'one

who is able enough to get questions & answers. It is not stated as walking onward; a poet who only means drink or food, is translated into "path"; and lastly if the red portion instead of covering the governing people and the strong are again made to signify two "Sextiles" with their proper names Indra and Prabhu." Considering the word *parasit* written Yaska, p. 3 11-12, 17-18.

**पापोऽस्त्रिष्ठैः सदसम्पर्वे पाय उच्चते पापात् ।
पश्च मधि पाय उच्चाते पापादेष ॥**

Another *samskara*, which means "they bring out of the organs of speech, or they explain or preach," is translated by Max Muller into "they lead before."

It is thus clear that, in this case *measured alone*, there are other words that have been wrongly translated by Max Muller and all is due to this that the *yo* sense of the words has been ignored, the *yo* *As* or the *As* *As* sense being everywhere forced in the translation. The translation of the *samskara* according to the sense of the words we have given, will be—

"They who preach that only wealth earned by right-own means should be appropriated and spent and Those born in wisdom who are well versed in questioning others elegantly in the science of forces, and in the correcting the untrue, these and such alone drink the potion of strength and of power to govern."

The connection of this *samskara* with the foregoing is that the *as* *As* *As* spoken of in the first *samskara* should be practised only by those who are possessed of righteousness.

means, are wise, and have the capacity to govern and control.

—We come now to the *ṛta-mantra* of 162nd Sukta —

एष छागः पुरो पश्यते वाजिना
 पूर्णो भागो लीयते विशुद्धेव्यः।।
 अभिप्रियं यत् रोड्यार्थमविता
 त्वष्ट्रैनं सौश्रवसाय जनुति ॥ १ ॥

Max Muller translates thus —

"This goat, destined for all the gods, is led first with the quick horse, as Pushan's share, for Tvaṣṭri himself raises to glory this pleasant offering which is brought with the horse."

Here, again, we find the same artificial stretch of imagination which is the characteristic of this translation. How can the goat be 'destined for all the gods,' and at the same time 'be 'Pushan's share' alone? Here Max Muller gives a reason for the goat being led first as Pushan's share, the reason is that Tvaṣṭri himself raises to glory this pleasant offering'. Now who is this Tvaṣṭri and how is he related to Pushan? All these are questions best to be answered by the blank unagination of the reader. Such a translation can only do one service. It is that of making tools of the Vedic *rishis* whom Max Muller supposes to be authors of the Vedas.

The word *vishvadevatas*, which Max Muller translates as 'destined for all the gods,' can never grammatically mean so. The utmost that one can make for Max Muller on this word is that *vishvadeva* should mean 'for all the

draw, but demand it a pure addition unattested by grammar. Vātakṛitya is formed from vātravāna by the addition of the suffix -ya in the sense of tame cattle (see Aṅgulikāyati, IV 4 94) The meaning is

त्रिष्टुप् देवीषु देवाण्यस्तुपिंशुदेवा

or Pāṇini's is whatsoever is for calves (it is to product useful properties. We have spoken of Max Müller translating pāti a, which means strength, into a proper noun. Tāvāna which simply means one who benefits things, or a skillful hand, is made converted into a proper noun. Pāṇḍita which means food well cooked is translated into offering. The words which is brought with are, of course Max Müller's addition to put sense into what would otherwise be without any sense. A i which, no doubt, sometimes means a horse here means knowledge. For Horses were intended, some adjectives of significance would have so changed the meaning. See 41 *śravāneśīmān* which means "obtains for purpose of good food, Śravāne, in Vedic Sanskrit, meaning food or meat) is translated by Max Müller into "raiser to glory." The true meaning would be. "The goat possessed of useful properties yields milk as a strengthening food for horses." The best cereal is used when made into pleasant food well prepared by an apt cook according to the modes dictated by specific knowledge of the properties of foods.

We have criticised Max Müller's translation of the first three stanzas of this sākta in detail, to show how he is at every step (in every case the error consisting in taking the *masā* meaning instead of the *sa* or the one of the word

It will not difficult to pass from *mantra* to *mantra* till the hymn is finished, and show that the true origin of all errors lies in not recognising the *yāgikā* sense of Vedic terms. But we deem the above three *mantras* as sufficient. We, however, subjoin herewith Max-Muller's translation of the remaining *mantras* of this hymn, with our occasional remarks in the foot-notes.

Max Muller's translation —

4 When thrice at the proper seasons, men lead around the sacrificial horse which goes to the gods, Pushan's share comes first, the goat, which announces the sacrifice^{*} to the gods

5 Hotri adhvaryu, Aiaya (Pratiprasthatri), Agni-mindha (agnidhra), Gravagrabhi (Gravastut), and the wise Sanstri (Prásastri), may you fill the streams (round the altar) with a sacrifice which is well prepared and well accomplished †

6 They who cut the sacrificial post, and they who carry it, they who make the ring for the post of the horse and even they who bring together what is cooked for the horse, may their work be with us

7 He came on—(my prayer has been well performed) the bright backed horse goes to the region of the gods

* The word *yajna* which originally indicates any action requiring association of men or objects, and productive of beneficial results, is always translated by European scholars as sacrifice. The notion of sacrifice is a purely Christian notion, and has no place in Vedic philosophy. It is foreign to the genuine religion of India. Hence all translations in which the word sacrifice occurs are to be rejected as fallacious.

+ Max Muller herein puts five words as proper nouns and therefore does not accept their *yāgikā* sense. The word 'round the altar' are supplied by Muller's imagination on the ground that sacrifices are conducted at the altar. Both ideas are foreign to Vedic philosophy.

these posts celebrate him, and we be a man and I read
for the love of the gods.

8. The hoofs of the youth are the best parts of the
horses, the head before, the g. the, 1. the & 2. in & the
grain that has been put into it is meant only by those
which belong to their beloved the gods.

9. Wh^t the fly eats of the dead which others eat is the
right or to the eye, or to a kind of the house after
its death, may all these which be ^{as} to their beloved a
god.^{*}

10. The ordure that runs from the l. is off the soul
or particles of the flesh, may the ^{temperatures} we p.
gives all this, and drives the ^{soot} out of the house &
cooks it. [†]

11. The juice that flows from thy started h. on the
spit after three birds have killed, may it not run on the
earth, or the grass; may it be given to the gods who de-
sire it. [‡]

Here H. v. Miller does not understand the words of
the sentence. The original words are extremely terrible
which he takes to mean the flesh of the horse, but cannot
be an adjective qualifying and says the horse really means
of the young horse. Frerichs does not know of the flesh
but rather from the root from to pass. The meaning
would be. When the fly eats of whatever dirty matters be
the horse. At Agripa the words *manes* & *ordures*
are translated here which I have, which is better than speaking.

† *Amay* Frerichs which means raw flesh & I understand
and depend to come out to similar, in v. 11. By Miller
into raw flesh here. Amay is the state of the ordure and fact
in the body. It is again H. but does not follow the interpre-
tation of the author.

‡ *Ayat* purgatorial which means formed by the heat
change is translated by Miller as root of all disease
which is what is called in fact translated by Miller as
"mild."

12 They who examine the horse when it is roasted, they who say "it smells well, take it away," they who serve the distribution of the meat, may their work also be with us §

13 I lie idle of the spot where the meat is cooked, and the vessels for sprinkling the juice, the vessels to keep off the heat, the covers of the vessels, the skewers, and the knives, they adorn the horse

14 Where he walks, where he sits, where he stirs, the foot fastening of the horse, what the drink s, & what food he eats, may all these which belong to thee, be with the gods!

15 May not the fire with smoky smell make thee hiss, may not the glowing cauldron swell and burst The gods accept the horse if it is offered to them in due form

16 The cover which they stretch over the horse, and the golden ornaments, the head ropes of the horse, and the foot ropes, all these which are dear to the gods, they offer to them

17 If some one strike thee with the heel or the whip that thou mayst lie down, and thou art snorting with all thy might, then I purify all this with my prayer, as with a spoon of clarified butter at the sacrifice

18 The axe approaches the 34 ribs of the quick horse, beloved of gods Do you wisely keep the limbs whole, find out each joint and strike. *

§ The translation of this mantra is especially noteworthy. The word *wajinam* from *waja cereals*, is here taken as meaning horse, and Professor Max Muller is so anxious to bring forth the sense of the sacrifice of the horse that, not content with this, he interprets *mansa bhuksham upasate*, which means 'he serves the absence of meat' into 'he serves the meat'. Can there be anything more questionable?

* The number of ribs mentioned by Muller is worth being counted and verified. *Vankri* which means 'a zigzag motion' is here translated as 'rib'. This requires proof.

19 One writes the brilliant bows (as I add it, thus is the colour). Those of thy bow which I have already prepared, I sacrifice in the fire as bells added to the gods. ¶ 1

20 May not thy dear soul hurt thee, while thou art coming near, may the sun not start to thy body. May the greedy and unkind husbande as along with the sword, throw thy snatched limbs together.

21 Indeed thou dost not then, thou sufferest not; thou goest to the gods on easy paths.

The two horses of Indra, the two deer of the Matsis have been yoked, and the horse comes to the shaft of the Asu (of the swine). ¶ 1

22 May this horse give us cattle and horses with progeny and all abounding wealth. May Aditi keep us from sin, may the horse of this sacrifice give us strength."—pp. 553—554

We leave now Max Müller and his interpretations, and come to another commentator of the Vedas, Sayana. Sayana must truly be called the father of European Vedic scholarship. Sayana is the author from whose voluminous commentaries the Europeans have drawn so much.

¹ Truly nekha-aya it here transl. to as brilliant bows well known were the moon and crescent it qualifying adjective There is one in the truth. 2 adi is the name signifying electricity, and also is the qualifying adjective qualifying all pervading. The words, of red to the gods, in the end of the translation are per missum of Max Müller to give the whole a mythological colouring.

² Heribagdha as a red word the Intellective horse of Indra and presents him to us more &c. the shaft of the asu (or perhaps the greatest curiosity Max Müller would present, as a sign of mythology)

wells of mythology. It is upon the interpretation of Madhava Sayana that the translations of Wilson, Bensley, and Llangois are based. It is Sayana whose commentaries are appealed to in all doubtful cases. "If a dwarf on the shoulders of a giant can see further than the giant, he is no less a dwarf in comparison with the giant." If modern expositors and lexicographers standing at the top of Sayana, i.e., with their main knowledge of the Vedas borrowed from Sayana, should now exclaim, "Sayana intimates only that sense of the Vedas which was current in India some centuries ago, but comparative philology gives us that meaning which the poets themselves gave to their songs and phrases," or if they should exclaim that they have the great advantage of putting together ten or twenty passages for examining the sense of a word which occurs in them, which Sayana had not nothing to be wondered at. Madhava Sayana, the voluminous commentator of 'all the Vedas,' of the most important Brahmanas and a Kalpa work, the renowned *Mimansist*,—he, the great grammarian, who wrote the learned commentary on Sanskrit radicals yes, he is still a model of learning and a colossal giant of memory, in comparison to our modern philologists and scholars—Let modern scholars, therefore, always bear in mind, that Sayana is the life of their scholarship, their comparative philology and their so much boasted interpretation of the Vedas. And if Sayana was himself diseased—whatever the value of the efforts of modern scholars—their comparative philology, their new interpretations, and their so called marvellous achievements cannot but be diseased. Doubt not that the vitality of modern comparative philo-

logy and Vedic scholarship is wholly derived from the diseased and defective version of Sayana's treatise. Snorer or later the disease will affect spiritual types once and stop the foundation of the very viability if needed to produce "a branch of a tree can live or flourish when separated from the living stock." No interpretation of the Vedas will, in the end, ever succeed unless they are in accord with the living sense of the Vedas in the Yugas and the Brahmanas.

I quote here a masure from Rigveda, and will show how Sayana's interpretation radically differs from the exposition of the Niruktas. The masure is from the Rigveda, II. 55. It runs thus:—

स्वद्या देवानि पद्मी कारोनाम्
सर्विद्विष्टाति महिषो मृगादःम्।
ग्नेनो द्युषानि सर्विद्विष्टाति
सोमः पविष्टमत्येति १८८ ॥

Says Sayana:—

God Himself appears as Brahma among the gods, Indra, Agni, &c; He appears at a port among the drama-thus and writers of lyrics; He appears at Vaishnava, &c., among the Brahmanas; He appears as a buffalo among quadrupeds; He appears as an eagle among birds; He appears as a axe in the forest; He appears as the sun, purified by water as exceeding in its power of purification the sacred waters of the Ganges, &c., &c."

The translation bears the stamp of the time when it was produced. It is the effort of a Hindu to establish his

name by appealing to popular prejudice and feeling. Evidently, when Sayana wrote, the religion of India was "pantheism" or everything is God; evidently, superstition had so far increased that the waters of the Ganges were regarded as sacred, incarnations were believed in, the worship of Brahma, Vasishtha and other *rishis* was at its *rcme*. It was probably the age of the dramatists and poets, Sayana was himself a resident of some city or town. He was not a villager. He was familiar with the axe as an instrument of the destruction of forests, &c, but not with the lightning or fire as a similar but more powerful agent. His translation does not mirror the sense of the Vedas but his own age. His interpretation of *brahma*, *kavi*, *dava rishi*, *vipra*, *mahisha*, *mriga*, *shrena*, *gridhra*, *vana*, *soma*, *pavitra*—of all these words, without one exception, is purely *rurhi* or *laukika*.

Now follows the exposition of Yaska in his *Nirukta*, xii. 13. There is not a single word that is not taken in its *laungika* sense. Says Yaskar:

अथाधरात्म ब्रह्मादेवानामित्ययसपि ब्रह्मा भवति
देवाना देवनकर्मणामिन्द्रियाणाषदवोः कवीनां सित्यपि
पदं वेत्ति कवीना कवीयमानानामिन्द्रियाणा सृष्टि-
र्विप्राणामित्ययसप्युपिणो भदति विप्राणा व्यापम-
कर्मणामिन्द्रियाणा महिषो सृगाणामित्ययसपि
सहान् भवति मार्गणकर्मणामिन्द्रियाणा श्वेनो रु-
धाचामितिश्वेन आत्मा भवति ज्ञायते ज्ञानं कर्मणो

मध्यादीन्दिपादि अवश्य धारा वसन्तो परं परं
 विश्वासति अपितिष्ठानामिष्टेष्टपि धार्य वस्त्रा
 धार्यति धारे वस्त्राणि धारा वसन्तामिद्विधापि
 दोम पदिष्टमत्येति मृद्यमाणोऽपमेतत् गर्वमनु
 भवस्त्रात्मयतिमाण्डे ।

W hile a part of the spiritual sense of the next is
 as Yoking and. It is the object or place that the human
 spirit is its central consciousness being that enjoys the
 pleasure. To external world as caused by the senses
 and its purpose and object and therefore absorption in
 this as abiding. The action of the sense are called
 the *द्वा* because of the other play in the external
 phenomenal world and because it is by them that the ex-
 ternal world is revealed to us. Hence after the man
 is fit with *द्वाः* he can see the *कर्मणः* a entity that
 presents to itself the *जगत्*. In the *वेदान्त* of
 Sankarir the sense are called the *द्वाः* because
 one learnt by their means. The *द्वाः* then is *प्राप्ति*
 i.e. the act of the true sentient being that understand
 the world of the *जगत्*. Further the *द्वाः* is
 for me the *कर्मणः* of *जगत्* then for me
 the *द्वाः* as the *सूक्ष्मा* scatted by the *प्राप्ति*
 the whole body. The *द्वाः* are *लोकाः* the *वेदाः* i.e.
 for they hunt about their proper element in the *जगत्* the
 world. *द्वाः* is made of *वेदाः* or *वेदाः* the great of all
 the *हुताः*. The meaning is that it is really through the
 power of *द्वाः* with the *सूक्ष्मा* is enabled to do out their
 proper objects. The *द्वाः* is called *द्वाः* *कर्मणः*, as to it belongs

the power of realization ; & *gridhras* are the *indriyas*, for they provide, the material for such realization The *Atma*, then, pervade these senses Further, this *Atma* is *swadhitir vananam*, or the master, whom all *indriyas* serve . *Swadhit* means *Atma*, for the activity of *Atma* is all for itself, man being an end unto himself The senses are called *vanta*, for they serve their master, the human spirit. It is this *Atma* that being pure in its nature, enjoys all Such, then, is the *yaugika* sense which Yaska attaches to the *mantra* Not only is it all consistent and intelligible unlike Sayana's, which conveys no actual sense , not only is each word clearly defined in its *yaugika* meaning, in contradistinction with Sayana who knows no other sense of the word than the popular one , but there is also to be found that simplicity, naturalness and truthfulness of meaning, rendering it independent of all time and space, which contrasted with the artificiality, burdensomeness and localisation of Sayana's sense, can only proclaim Sayana's complete ignorance of the principles of Vedic interpretation

This is Sayana, upon whose commentaries of the Vedas are based the translations of European scholars

We leave now Max Muller and Sayana with their *rurhi* translations and come to another question, which though remotely connected with the one just mentioned, is yet important enough to be separately treated It is the question concerning the *Religion of the Vedas* European scholars and idolatrous superstitious Hindus are of opinion that the *Vedas* inculcate the worship of innumerable gods and goddesses, *Deitatis* This word, *deitatis*, is a most fruitful source of error, and it is very

necessary that his first meaning and original import should be determined. I understand by it the sense of the word, divine and other than living the power or spirit of the interpretation of which is mythological gods and goddesses, or rather the worshipped Deity. From such a basis it may be said the Vedas to be of the worship of such material and incorporeal gods as the reference to the Vedic is to degrades these greater beings into pygmies and pygmies at par with them. I shall try to prove in the Europe's schools have been so unwise as to endow this religion with a title a wise and that is illusory.

After classifying in a polytheistic, does the Aryan theistic, comes to be of Matter. It would certainly be necessary to add two other classes—the Brahman & the Atman. Monotheistic is gross & far from it with our because although they recognise the existence of various deities or names of deities, they represent each deity as independent of all the rest as the only deity present in the mind of the worshipper at the time of his worship and prayer. The character of many of names is the name of the deity itself. Although many gods are invoked in different hymns, sometimes also in the same hymn yet there is no rule of precedence established among them—according to the varying aspects of nature and the varying craving of human heart it is sometimes Indra the god of the blue sky sometimes Agni, the god of fire sometimes Varuna, the uncle & god of the firmament who are praised as supreme without any suspicion of rivalry or any idea of subordination. This peculiar phase of

religion, this worship of single gods, forms probably everywhere the first stage in the growth of polytheism, and deserves therefore a separate name”*

To further illustrate the principles of this new religion, monotheism, says Max Muller, “When these individual gods are invoked, they are not conceived as limited by the power of others as superior or inferior in rank. Each God is to the mind of the suppliant as good as all the gods. He is felt, at the time, as a real divinity, as supreme and absolute, in spite of the necessary limitation which, to our mind a plurality of gods must entail on every single god. All the rest disappear for a moment from the vision of the poet, and he only who is to fulfill their desires stands in full light before the eyes of the worshippers. “Among you, O Gods, there is none that is small, none that is young, you are all great indeed,” is a sentiment which, though perhaps, not so distinctly expressed as by Manu Vaivasvata, nevertheless, underlies all the poetry of the Veda. Although the gods are sometimes distinctly invoked as the great and the small, the young and the old (Rv 1.27-13), this is only an attempt to find out the most comprehensive expression for the divine powers, and nowhere is any of the gods represented as the slave of others”

As an illustration, “when Agni, the lord of fire, is addressed by the poet, he is spoken of as the first god, not inferior even to Indra. While Agni is invoked, Indra

* Max Muller Lectures on the Science of Religion, London
1873, pp 141 142

it is clear that there is no connection between the term *Yatra* as used by Vyasa and others & the same as interpreted later on with Vedas and hence better translation may be given for those & it can now be done on the basis of *Yatra* as used in the Rigveda.

Whether *Yatra* which Vyasa uses with Rig-Vedic or the Vedic *Yatra* is the same I leave for Europeans to decide. At least we believe & correctly that the original of the *Yatra* has been kept down as essential feature of *Yatra* as per Rig-Veda. As regards the *Yatra* as a ritual in the Vedas towards the heretic tendency of the people who had so far promoted that it acts as a *Yatra* down to an angle of 90° off the straight road in *Veda*, the *Yatra* becomes like *pratigraha* & are the purest record of the highest form of *mamatha* prone to come in *Yatra* according long time as soon soon as the Vedas and ignore the laws of their interpretation. Says Yaska —

पथातो देवस्तं तथानि शासानि परप्रस्थामुतीना
देवकामो तदेवतमित्या च चते भेदा देवतोपयोधा
यकाम चापिष्ठ्या देवतायामपप्रस्थमित्यन् चूति
प्रयुल्लभे तदैवता म संचो भवति ॥ Nirukta ॥ 1

Dhatre is a general term applied to those substances whose attributes are exp. food in a particular. The sense of the *Yatra* is that when it is a *yatra* which substance is

is that forms the subject of exposition in the *mantra*, the term signifying that substance is called the *devatah* of that *mantra*. Take, for instance, the *mantra*—

अग्नि द्रूत पुरोदधे हव्यवाहसुपक्षुवे । देवां २
आसादयादिः ॥ यजः । २३ । १७ ॥

"I present to your consideration *agni* which is the fruitful source of worldly enjoyments, which is capable of working as though it were a messenger, and is endowed with the property of preparing all our foods. Hear ye, and do the same."

Since it is *agni* that forms the subject-matter of this *mantra*, *agni* would be called the *devatah* of this *mantra*. Hence, says Yaska, a *mantra* is of that *devatah*, with the object of expressing whose properties, God, the Omnipotent, revealed the *mantra*'

We find an analogous sense of the word *devata* in another part of the *Nirukta*. Says Yaska—

कर्मा सपत्तिसंची विदे ॥ *Nirukta*, i 2.

"Whenever the process of an art is described, the *mantra* that completely describes that process is called the *devatah* (or the index) of that process'

It is in this sense that *devatah* of a *mantra* is the index—the essential key-note of the meaning of the *mantra*. There is in this analysis of the word no reference to any gods or goddesses, no mythology, no element worship, no henotheism. If this plain and simple meaning of *devata* were understood, no more will the *mantras* having *marut*

For their shrines or spots for their shrines be regarded as hymns addressed to the storm-gods or the god of fire; but it will be perceived that these *mātras* treat respect fully of the properties of sun and of the properties of fire. It will then be regarded, as said elsewhere in the Nirukta,

देवो दानादा दीप्तादा योग्यादा युक्तादी

स्वतोऽनि ॥ Nirukta, vii. 15

"That whatsoever is capable of conferring some advantage upon us, capable of illuminating things, or capable of explaining them to us, lastly the Light of all Lights, these are the fit objects to be called *devatas*. This is not in any way inconsistent with what has gone before. For the *drava* of a *mātra* being the key-note of the sense of the *mātra* is a word capable of rendering an explanation of the *mātra*, and hence is called the *devata* of that *mātra*. Speaking of these *devatas*: Yaska writes something which even goes to show that people of his time had not even the slightest notion of the gods & goddesses of Max Müller and superstitions illusory—gods and goddesses that are now found upon us under the Vedic designation *devata*. Says he

पस्ति प्राचारी पहुचम् कोषे देवटेवस्यमतिष्ठि

देवस्य पिण्डेश्च ॥ Nirukta, vii. 4.

"We often find in common practice of the world at large, that learned men, parents, and children, (or those guest-missionaries) who have no fixed residence but

wander about from place to place benefiting the world by their religious instruction), are regarded as *devatas* or called by the name of *devatas*. It is clear from the above quotation, that religious teachers, priests and learned men, these alone or the like were called *devatas* and no others in Yaska's time. Had Yaska known of any such idolatry or *devata* worship which superstitious Hindus are so fond of, and which Professor Max Müller is so intent to find in the Vedas or had any such worship prevailed in his time, even though he himself did not share in this worship, it is impossible that he should not have made any mention of it at all, especially when speaking of the common practice among men in general. There can be no doubt that element worship and nature worship is not only foreign to the Vedas, and the ages of Yaska and Panini and Vedic *rishis* and *munis*, but that idolatry and its pagan mythology, at least in so far as Aryavarta is concerned, are the products of recent times.

To return to the subject. We have seen that Yaska regards the names of those substances whose properties are treated of in the *mantra* as the *devatas*. What substances, then, are the *devatas*? They are all that can form the subject of human knowledge. All human knowledge is limited by two conditions, i.e., time & space. Our knowledge of causation is mainly that of succession of events. And succession is nothing but, an order in time. Secondly, our knowledge must be a knowledge of something and that something must be somewhere. It must have a locality of its existence and occurrence.

To sum up the summary of our knowledge of matter and force is now in the essentials of the bridge. The most exhaustive division of knowledge of objects between objective and subjective is knowledge of objects. Knowledge is the knowledge of all that goes without the human body. It is the knowledge of the phenomena of the external world. Some of them have applied at this point on that natural philosophy or philosophy of the material universe, namely the presence of two things, matter and force. Matter as matter is not known to us. It is only the play of forces in matter producing effect sensible than it happens to us. Hence the knowledge of the external world is now reduced into the knowledge of force with its modifications. We come next to a typical knowledge. In speaking of subjective knowledge there is, firstly the ego, the form of self is the conscious entity; secondly the internal phenomena of which it is conscious. The internal phenomena are of two kinds. They are either the voluntary intelligent, self-conscious acts either of the mind, whence may be done gradually creates force or the pain & modifications effected in the creation of the body by the presence of the human spirit. These may therefore be called the vital acts.

An *a priori* analysis, therefore of the knowable leads us to six things: time, causality, force, time, space, matter, and causality. These things, then are fit to be called atoms. The conclusion so to be derived from the above enumeration is, that if the account of A. S. concerning Vedas atoms, as we have given be really true, we should find Vedas specifying these as things.

time, locality, force, human spirit, deliberate activities, and vital activities, as devatas and no others. Let us apply the crucial test.

We find, however, the mention of 33 *devatas* in such *mantras* as these —

II. यस्य त्रयस्ति॑ शहैवा अङ्गे॒ गान्धा॒ विमेजि॒रे॑ ।
तान्॑ वै॒ त्रयस्ति॑ शहैवा॒ नके॒ ब्रह्मविदो॒ विदुः—अथर्वः

X xxii. 42-7

I. त्रयस्ति॑ शतास्तुवत् भूतान्यशामग्रन् प्रजापतिः॑
परमेष्ट्यधिपतिरासीत् ॥ Yajur, xiv. 13

"The Lord of all, the Ruler of the universe, the Sustainer of all, holds all things by 33 *devatas*."

"The knowers of true theology recognize the 33 *devatas* performing their proper organic functions, as existing in and by Him, the One and Only."

Let us, therefore, see what these 33 *devatas* are, so that we may be able to compare them with our *a priori* deductions and settle the question. We read in the Shatapatha Brahmana,

स होवाच महिमान एवैषामेते त्रयस्तिञ्चशस्त्वैव
देवा इति । कतमेते त्रयस्तिञ्चशदित्यष्टौ वसव एका-
दश रुद्रा हादशादित्यास्ता एकत्रिप्तशदित्यश्चैव प्रजा-
पतिः त्रयस्तिप्रशाविति ॥ ३ ॥ कतमे वसव इति ।
अग्निश्च पृथ्वी च वायुशान्तरिक्षं चादित्यश्च द्यौश्च

चक्रमात् नन्दत्रिवि चेते चमहै एतेषु हीदृष्टवै इम्
हितमेते हीदृष्ट यद्य चापदम् तथादिदृष्टमद्य चाप
यक्ते तप्यादमद्य इति ॥ ४ ॥ चतुर्म रुदा इति । हेतेषि
पुरुषे प्राणा पार्वत्यादग्ने यदाश्चाप्यस्याच्छोरादु
त्थामक्तात् रोदपन्ति तप्यद्वादपन्ति तप्यादु ॥ ५ ॥ इति
॥ ५ ॥ चतुर्म चादित्या इति । हादयामासा भ्रमभूष्ये
त चादित्या एते हीदृष्ट चवमाददाना यन्ति न चादि
दृष्ट सप्तमाददाना यन्ति तप्यादित्या इति ॥ ६ ॥
चतुर्म रुदा चतुर्म प्रशापतिरिति । यज्ञविद्यु
रैषेन्द्रो यज्ञ प्रश्नपतिरिति चतुर्म यज्ञविद्यु ॥ ७ ॥ य
निरिति । चतुर्मा यज्ञ इति पश्चाद्य इति ॥ ८ ॥ चतुर्मते
चयो दिवः रत्नोम एव चयो साक्षा यपु हीम चर्वे दिवा
इति । चतुर्मी हो दिवाग्निवद्य चेत्य प्राप्यते ति ॥ ९ ॥
चतुर्मी इवाच्च इति याऽत्यं पश्चते तदाहु यदयमन्त
एव पश्चतेऽय चवमन्तर्प इन्द्रियाच्चिदिदृष्ट सप्तमप्या
भूतिनाच्चर्प इति ॥ १० ॥ चतुर्म चो एवेद्य इति सप्तम
यदित्याच्चतुर्मते ॥ * Shatapatha P., xiv. 10

The meaning of the above is ---

"Says Yajna-salkya, Shakalya, there are 33 in 4:18-4.

11 *rudras* 12 *adityas*, *indra* and *prajapati*, 33 on the whole
 These eight *vasus* are 1 heated cosmic bodies, 2 planets, 3
 atmospheres, 4 superterrestrial spaces, 5 suns, 6. rays
 of ethereal space, 7 satellites, 8 stars These are called
vasus, for the whole treasure of existences resides in them,
 for they are the abode of all that lives, moves, or is The
 eleven *rudras* are the ten nervous forces enlivening the
 human frame, and the eleventh is the human spirit These
 are called the *rudras*, because when they desert the body,
 it becomes dead, and the relations of the dead, in conse-
 quence of this desertion, begin to weep (from root *ud* to
 weep) The twelve *adityas* are the twelve solar months
 marking the course of time They are called *adityas* as by
 their cyclic motion they produce changes in all objects, and
 hence the lapse of the term of existence for each object
Aditya means that which causes such a lapse *Indra* is
 the all-pervading electricity or force *Prajapati* is *yajna*,
 (or an active voluntary association of objects, on the
 part of man, for the purposes of art, or association with
 other men for purposes of teaching or learning) It also
 means the useful animals *Yajna* and useful animals are
 called *prajapati*, as it is by such actions and by such ani-
 mals that the world at large derives its material suste-
 nance 'What, then, are the three *devatas*? '—Asks
 Shakalya Says *Yajnavalkya*, they are locality, name and
 birth 'What are the two *devatas*? '—asked he *Yajnavalkya*
 replied, 'the positive substances, *prana* and negative sub-
 stances, *auna*' *Idha*, *irdha* is the universal electricity, the
 sustainer of the universe known as *satrashtra* Lastly,
 he inquired 'Who is the one *Devi*? ' *Ann Yajnavalkya*
 replied, "God, the adorable '

There then are the thirty three deities mentioned in the Vedas. Let us see how far the Aryan stage is distant from or near to the Brahmanical. The eighteen are mentioned in the Shatapatha Br. however are clearly the same as the twelve corresponding ones there can be no doubt. Certainly though the Aryan stage is and obviously the ten additional stages may be apparently taken forth without misgiving it is of the mind we are in view. In particular where a single deity or group of may be roughly regarded as comprising the objects of intelligent action we act thus of the mind.

When thus understood, the 33 deities will correspond with the six elements of our rough analysis. Since the object here, is not so much to show the exactness of detail as general coincidence partial differences may be left out of account.

It is clear then that the interpretation of deities which Yaska gives is the only interpretation that is consistent with the Vedas and the Brahmanas. That no doubt may be left concerning the pure monotheistic worship of the ancient Aryas, we quote from the Nirukta again;

मात्स्याग्ना देवताया पर्यं पात्मा पात्मा स्तु यते
पश्चात्पात्मोऽस्मि देवा प्रथगाति भवति । पात्मा
पश्चात्पात्मात्मा चात्मचात्मा चात्मचात्मा चात्मचात्मा । पात्मा
पश्चात्पात्मायप्त्वा तदेष्व चात्मा उप देवस्य देवस्य ॥
Nirukta, vii. 4.

" Leaving off all other *devas* it is only the Supreme Soul that is worshipped on account of Its Omnipotence. Other *devatas* are but the *pratyangas* of this Supernal Souls, i.e., they but partially manifest the glory of God. All these *devas* owe their birth and power to Him. In Him they have their play. Through Him, they exercise their beneficial influences, by attracting properties useful and repelling properties injurious. He alone is the All in All of all the *devas*."

From the above, it will be clear that, in so far as worship is concerned, the ancient Aryas adored the Supreme Soul only, regarding Him as the life, the sustenance and dormitory of the world. And yet pious Christian missionaries and more pious Christian philologists are never tired of propagating the lie before the world that the Vedas inculcate the worship of many gods and goddesses. Writes a Christian missionary in India:

"*Montheism* is a belief in the existence of one God only, *polytheism* is a belief in the plurality of gods. Max Muller says, "If we must employ technical terms, the religion of the Veda is polytheism not monotheism." The 27th hymn of the 1st Ashtaka of the Rigveda concludes as follows "Veneration to the great gods, veneration to the lesser, veneration to the young, veneration to the old, we worship the gods as well as we are able, may I not omit the praise of the older divinities."

The pious Christian thus ends his remarks on the religion of the Vedas. "Pantheism and polytheism are often combined, but monotheism, in the strict sense of the word, is not found in Hinduism." Again says the

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poor missionary Ram Mohan Roy, as already mentioned, despised the terms of the Vedas, he took up the Jainahadas at the Vedas, and thought that they taught monachism. The Chhadoyga formula, however, was also adopted by Krishn Chander Sen. But his doctrine is that there is no second God, but that there is no second anything—a totally different doctrine. Then it is obvious that Christians, well acquainted with the truth of God, are not only anxious to see *monachism* of the Vedas, but even off the Upashadas. Well might they regard their position as safe. Beyond stand on the strength of such translations as these:

In the beginning there arose the Hiranyagarbha (the golden germ)—He was the one born lord of all this. He established the earth and this sky—Who is the God to whom we shall offer our sacrifice?—MS. Mal.

He who gives breath, He who gives strength whose command all the bright gods revere—whose shadow is immortality, shadow is death!—Who is the God to whom we shall offer our sacrifice?—/N.

Hiranyagarbha, which means 'God in whom the whole luminous universe resides in a potent state' is translated into the golden germ. The word *jaat* is detached from its proper construction and placed in apposition with *jaati* thus giving the sense of 'the one born lord of all this'. Perhaps there is a deeper meaning in this Christian translation. Some day not in the very remote future, these Christians will discover that the golden germ means *correctly* by the 'Hab Ghar' whereas 'the one born lord of all' alludes to Jesus Christ. In one of those future

hippy days, this *mantra* of the Veda will be quoted as an emblematic of a prophecy, in the dark distant past, of the advent of a Christ whom the ancients knew not. How could they, then adore him, but in the language of mystic interrogation? Hence the translation, "Who is the God to whom we shall offer our sacrifice?" Even the second *mantra*, Max Muller's translation of which we have subjoined above, has been differently translated by an audacious Christian. What Max Muller translates as "He who gives breath", is translated by this believer in the word of God, as "He who sacrificed Himself, (i.e. Jesus Christ').) The original words in Sanskrita are

" य आत्मदा "

Let us pass from these *mantras* and the misinterpretations of Christians to clear proofs of monotheism in the Vedas. We find in Rigveda the very *mantra* which yields the golden germ to European interpreters. It runs thus:

हिरण्यगम्भः समवर्त्ततोग्रे
भूतस्य जातः पतिरेक आसीत् ।
स दाधार पथिवीं द्यामुतेमां
कस्मै देवाय इविपा विधेम ॥

"God existed in the beginning of creation, the only Lord of the unborn universe. He is the Eternal Bliss whom we should praise and adore."

In Yajur Veda, viii 19, we find—

विश्वतस्वच्छुरुत विश्वतो मुखो
विश्वतो वाहुरुत विश्वतस्यात् ।

संवादुभ्यो भवति मं पत्ते
सर्वाभ्युमो भवत्पद् देव एव ॥

"Belong all things, all creatures to Brahma. He created me with His power the whole universe. Brahma is my One alone."

And in the Atharva Veda XIII Ir 14—31 we find—

न हितीषो न सूतीषष्टुयो नाम्युचते ..
न एव पद्म एकावृहदेव एव ।
लर्वं चक्रिन् एवा एकावृत्तो भवति ॥

"There are neither two gods, nor three nor fournor ten. He is one and only one and pervades the whole universe. All other things live, move and have their being in him.

THE ATMOSPHERE

वयवायाहि दर्शते मे सोमा अर कृतः ।

तेषां पाहि शुभो हवम् ॥

ऋ० स० १ । सू० २ । सं० १ ॥

*Vayavayahi darshateme soma
arankritah tesham pahi shrudhi hovam*
RIGVEDA SUKTA, II—MANTRA I.

—O—

THREE is nothing which so beautifully illustrates the bounteous dispensation of Providence in Nature as the atmosphere, which surrounds our earth to a certain height all around. This gaseous envelope, which is elastic and at the same time so rare, is especially characterized by its lightness, which renders it impervious to the influence of disturbances even the slightest.

Imagine a huge mass of iron lying inert, say, in one position, and suppose a heavy stone or dense ball dashed against this grotesque ball of iron, and see what follows. You will see how sluggishly the grotesque mass obeys the impulse, how reluctantly, as it were, the idle mass parts with its inert condition to be alive with the activity of the impinging stone! What a wide contrast does the atmosphere present to this inert mass. Each molecule of the air, on account of its lightness and elasticity, so readily succumbs to ill forces from without, so mechanically multiplies the impulse, as it were, by its mobility,

that even the slightest current first emanates and it sends it dash on along the free path of motion - until it meets a fixed obstacle in its onward way. This molecule, like a walking图案, immediately stands up and proceeds on its road. The air it obeys it and the rest, and the rest. On y a few more of steps (not more than 6 or 8 seconds) in the way to the eye, when a short tract in the report of motion of air - a tract of almost a mile in area 5 times the feet long - is traversed over with elliptical curves. It is easy to imagine how smooth may become the motion of air must be. There is not a faint flutter of wing, not a violent burst that ever escapes, and does not further tracts upon tracts of air with exquisite work.

Tremors are thus communicated with great facility by this mobile air. The invisible air will design into which the molecules of air are thus sent are only beautiful beyond description. A genuine transcript of the true state of things are the words of poet Emerson:

"Thou canst not wave thy staff in air
Or dip thy paddle in the sea,
That it carries the bough of beauty there,
And the ripples in rhyme the oars forsake.,,

It is on the mobile wings of air that the fragrance of flowers, the odour of essences and the effluvia of substances are wafted to immense distances, creating diffused energy that blends motion into uniformity and harmony. Is not this a light on the former communing of gifts we are trying now in a better and a more exact

appellation for this masterly creation of the Architect of Nature than the ugly, unmeaning, inexact and half articulate word *air*. It is exactly this sense italicized in the above lines which the Vedic word *vayu* conveys, the word with which the *mantra* quoted above begins *

We have seen what the physical properties of the molecules, which compose the air, are. Let us now consider the phenomena which it gives rise to. The rays of the sun falling upon the earth heat the layers of earth, which in their turn heat the layers of air in contact with them. These layers of air when heated become lighter and ascend. Colder layers of air rush in to fill up the vacuum created by the ascending hot layers of air, are heated in their turn, rise and make room for the advent of other similar layers of air. Thus a rapid circulation of heat goes on, which gives rise to currents. Of exactly similar nature are all the winds that blow. From the same cause originate those north-easterly and south eastern winds known as trade winds. The portions of earth near the equator always receive a greater quantity of heat from the sun than others do. The layers of air in contact with those portions of earth rise, and colder air from northern and southern quarters rushes in towards the equators and, coupled with the rotatory motion of earth gives rise to north-eastern and south-eastern winds. Firstly then, we find that the air is always circulating and giving rise to currents in perpetual motion. This *vayu* then (*ajahu*) is always moving in the form of currents.

* *Vaya* has been derived by Niruktakara from the root *Va*, to move, to carry odoriferous matter, or from *Tuh* to communicate tremors. Hence its meaning as above indicated.

A still more striking effect is that of bending the rays of light in traversing the upper air and interplanetary regions, when they strike upon the highly rarefied layers of a high atmosphere there. In passing from vacuum into air these rays of light deviate in their course and pursue bent directions as the result of refraction. Had the lower layers of the air which they pass through been of uniform temperature once being bent in its course in contact with the first layer of air the ray of light would have then pursued its course unaltered in air. Not meeting with zones of air of different temperature and therefore of different densities, it is at each step that it advances, a little refracted and again refracted again and again, so that these rays, having passed through various paths, all meeting ways that it is possible to imagine ultimately meet terrestrial objects, including the eyes of man, and there excite vision. How wonderfully it modifies and extends the range of vision will then be apparent. Even the most delusive appear to be known as the mirage that often seen by travellers in the hot sandy deserts, is due to the reflection and refraction of light at innumerable surfaces presented by the heated layers of air. It is through air then that we are able to see not only in the direction of the source of light the sun, but in all other possible directions. It thus extends the range of our vision. It is also due to air that such delusive phenomena or appearances as the mirage start into vision. Our atmosphere then besides giving rise to currents, extends the range of our vision.

and is the cause of the phenomena like that of mirage Hence, it is that we have in the Vedic *mantra*, we have quoted above, the word *darshata*, i.e., the cause of extension of vision and of other appearances

Another and a very important part which the air plays in the economy of nature is the purpose it serves of the maintenance of vegetable world Always there is a certain quantity of carbonic acid present in the air, which though however slight, is sufficient to maintain the equilibrium between the animal and the vegetable worlds The trees and plants, the main body of which essentially consists of carbon, derive all their carbon from the air The leaves of plants possess a kind of substance called chlorophyl, which in the presence of light decompose the carbonic acid gas present in the air The carbon which results from this decomposition, is assimilated by the plants, and the oxygen is set free This oxygen freed from carbonic acid, so to say, is what animals inspire Animal life is maintained by the continuance of animal heat, which is due to the combustion of oxygen with carbon of the animal frame Thus all animals inhale oxygen and exhale carbonic acid, whereas all plants absorb carbon of the carbonic acid Air thus stands a common vehicle between the vegetable and the animal kingdom Due to these causes, all plant and animal life depends upon the presence of air Not only is air necessary for the existence of plants and animals, but also necessary for the maintenance of dynamical equilibrium between these two classes of organic nature The word *soma* used in the Vedas, means something that springs out of

with a & especially degrades the earth
which as such, is necessarily dependent upon the
air in which it stands. Hence we have seen a well known
attempt in the last course to make us understand that the
atmosphere furnishes the plants with air and food, & preserves
the equilibrium between the vegetal &
animal kingdom.

Another fact worth noticing in discussing the properties
of air is that it is the vehicle of all sounds. Man
has been often called a speaking animal and, no doubt
the capacity of speech distinguishes man to a very great
extent from other members of the animal creation.
Now this speech, which, in this sense, is at the root of our
advancement & civilization cannot ally consist of a collection
of sounds, the utility of which would not be easily
assured, if there had been no air. Air then, is also a
vehicle of sound, a fact which is mentioned in the same
in the last two words, *sound*. Air will make our
sounds, and all others as well, heard.

सिवं हुवे पूत दक्ष वरुण च रिशादसम् । १
 धिय धृताचीं साधन्ता ॥ कृ० अ० १ सू० २८० ७ ॥

*Mitram huve puta daksham varunam
 cha rishadasam, dhuyam ghr ituchim sadhanta*
RIGVEDA 2nd SUKTA, 7th MANTSA

—o—

THE word *rig* signifies the expression of the nature, properties and actions and re-actions produced by substances. Hence the name has been applied to the Rig Veda as its function is to describe the physical chemical and active properties of all material substance as well as the psychological properties of all mental substances. Next to a knowledge of things comes the practical application of that knowledge, for all knowledge has some end, that end being usefulness to man. Hence Yajur Veda comes next to Rig Veda, the meaning of Yajur being application. It is upon this double principle of liberal and professional (or technical) education that the well known division of the course of study of Aryans, the Vedas, into Rig and Yajur, is based.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for there are reasons enough to justify this position. Not being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology which are but gross, corrupt distortions of Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal has been alto-

the last part of the latter with regard to everything else has been omitted in a very forcible manner of the text book. The text is now used of being regarded as a compilation of the best and profound realizations, the one it added a very wide range of religious thought. On the other hand it has escaped as the guiding principle of all future propagation of human culture as intended in its original creed and doctrine. So with the Rig-Ved Yajur-Veda, even so the distorted account of Agni the fire and Varuna, the Personified authors of the directions of the Vedas into Kshatrig and Brahmar the literal and the profetional is definitely presented. The 48 new chapter collection of hymns and song in praise of a pantheon of various gods and goddesses; whereas Yajur-Veda still stand for the mantras recited in the rite the act or part of religious ceremonies. This is the view taken by the so-called scholars of the day.

Let us not, however altogether forget the original distinction. There is much in the commentaries itself. The mantra at the top, which has been set in from the second Sama of Rig-Veda is cited here as a sample to justify the view entertained by the very much the expert to the Rig-Veda. This mantra does not the (वृक्ष एव) process or steps whereby the well known वृक्ष एव water can be formed by the combination of two other substances (प्रतिक्रिया धूर्ण). The word वृक्ष एव is the dual number indicating that it is the elementary bodies which combine to form water. Which are two elementary substances according to the mantras

are, is not a matter of least importance to determine. The words used to indicate those two substances are *mitra* and *varuna*.

The first literal meaning of *mitra** is measurer. The name is given to a substance that stands, as it were, as a measurer or as standard substances. It is the measurer of density, or of value, otherwise known as quintivalence. The other meaning of *mitra* is "associate". Now in this mantra, *mitra* is described as an associate of *varuna*.† It will be shown how *varuna* indicates oxygen gas.‡ Now it is well known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has a strong affinity for oxygen, hence it is that it is described as an associate of *varuna*. Many other analogies in the properties of *mitra* and *hydrogen* go on to suggest that what is in Vedic terms styled as

*The word *mitra* is formed by adding the unadi suffix *kri* to the root *mi*, according to the sutra, *Amichi misha si bljah Kra Unadi Kosh* iv, 161.—The meaning is minoti manyam karoti mitrah or one that measures or stands as a standard of reference.

† *Varuna* is formed by adding unadi suffix *unati* to root *var* to accept *Kri bri daribhya unan*—53. Hence it names that which is acceptable to all or seeks all.

‡ Again, we have in Nighantu, the Vedic Dictionary, Chapter V Section 4 Mitra iti danamasee prithitan. Hence *mitra* means that which approaches or seeks association with others.

so the infant treated with heat or fire - or if it does occur at younger ages in the face so many parts of the body, and above all well hampered by a brightness by exposure to lift up.

The second element with which we are concerned is oxygen. Oxygen is the substance that constitutes air. It is the element that every living being needs. It is also known property of it that it combines with all the elements. It is one of the most abundant and physiologically fundamental to the blood by combining with it and thereby keeping the function of life. By this property too that it is in general distinguished but it especially hampered here is that we can't perceive that the substance that distinctly characterized is oxygen gas.

Another word used is the mantram for combustion. It is a pure free from impurities. (It is means energy) If the combustion is a balance you possessed of it will be energy. Why that is equated with the kinetic theory of gases cannot see in pure details the particles of a highly heated?

The meaning of the mantram taken as a whole is this. Let one who is desirous to form water by the combination of two substances take pure hydrogen gas highly heated and oxygen gas possessed of the properties needed and let him combine them to form water.

It would, no doubt sound strange that long before Cavendish performed his experiments on the composition of water or long before oxygen or phosphorus were

known to the philosophers of the west, the true philosophy of the composition of water was recorded in the Vedas and perhaps understood by many philosophers of the east

Let not any of our readers imagine that the interpretation of the Vedic mantra given above is purely an imaginary production of the brain of the writer. The above interpretation is in fact based upon some already existing commentaries of the Vedas, and there is enough either in ancient commentaries or in that of Swami Dayananda to suggest this and similar interpretations of all mantras.

४८

उत्तम वातवेदम् देव वर्षति वेदम् ।

द्युम् विश्वाय वृष्टि ॥

BEFORE I begin the exposition of a few maxims of the tenth Suktas of Rig Veda bearing on the subject of creation let it be remarked in due justice to ancient men who lived in days when Vedas were better understood and more sincerely honestly and truthfully revered than the Bible, the Zend vacha and the Upanishads are now a days—yes, let it be remarked to justice to those rulers that in their grand array of the omnious and more exceeding forces of nature were the ladders by which they rose from the lower depths of material objects to the celestial heights of divine contemplation. Their thought familiarity climbed upon the ladder of physical forces till a glimpse of the divine was obtained. Invigorated with the light thus received, it at easily retraced its footsteps to share the bonyay with their fellow-brethren, the whole race of mankind. Let me observe that, whilst I speak in this strain, I am giving expression to no views, indefinite ideas of my own, to no whisperings of erratic imagination. These are no words of futility offered as sacrifice at the altar of national conceit, prejudice or custom. They are rather honest but imperfect expressions of the lives which rest no doubt in God. But more sublime and alluringly charming was the state of those four rishis, Agni, Varuna, Aditya and Angirah—during the beginning of creation, whose faculties were according to the beliefs of the

Aryans, illumined by the light of the Vedas. The dizzy heights to which the thoughts of these *rishis* soared, but with no giddiness, the meandering labyrinths through which their intellects traced the unity of the divine design, quite unperplexed, and not fatigued, but rather cheered and invigorated by the effort, these are facts which we—innocent darlings of the nineteenth century, the era of civilisation—we darlings fed in the lap of material science, nourished by the milk of ponderous truths, discovered by elaborate ratiocinative and inductive processes, and supported by the carbonaceous aliment of isolated facts and nitrogenous edibles of constructive theories and hypotheses, cannot easily conceive. The truth-loving, poetical, beauty admiring temperament of these *rishis* is far, far removed from the money-loving, practical, use-admiring callous minds of moderns. No wonder, then, that we should find so very few expositors of Vedic lore in this era of research and activity. Truth with sectarian ignoramus and religious-prejudice-spectacles wearers may be measured by the number of its adherents or votaries, and well might Mahomedans and Christians argue that their overwhelming number in the world is a proof that Christianity is the dispensation destined by the divinity to prevail over the world. But far different is the case with Vedic truth. It is perennial. It is not the birth of to day or yester-day just as other religions are. The measure of Vedic truth is not its power to grow and spread, but its inherent power to remain the same, ever to day and to morrow. "Men and parties, sects and schools are but the mere ephemera of world's day. Truth, high seated upon its rock of adamant, is alone eternal and supreme."

It was this truth of God and Nature that was to be seen in the primi-^g g floor side to comprehend. Justly so if our unassisted eyes roamed about in runs from here to there, from rocks to vegetables and from vegetables to rocks to detect unity but the inspired minds of the four rishis could only perceive the unity of the Universe and every thing. The rishis, the vegetables and the animals were to think but one book in which they read but the power the Justice and the wisdom of God. Owing to the authority of revelation, were foreinformed before their mind's eye landscape-paintings of human meditation, achievements and aspirations in a long distant future, and to all these, they saw the spirit of the Father brooding with paternal care over eternal designs for the happiness and benefit of his children. Reader imagine yourself once in this exalted condition. Then alone are you in a fit position to grasp and understand the deep meaning of the Vedic mantras. This deep meaning is every where spiritual. There is a fine and very sublime link between mantra and mantra, which can be perceived but in such moments of exaltation alone.

We must bear in mind that the internal is always the most difficult to grasp. The modern scholar whose powers of the senses have been well trained to observe and carefully note the phases and changes undergone by physical phenomena, may not find any connection or coherency between mantra and mantra. To him the Vedas may be mere collections of isolated prayer to deified forces of nature including wind and rain but to an earnest, truthful loyaller who has entered the exalted

condition, I have above described, there is that logical coherence and philosophical regularity in the sequence of the *mantras* which can only be called *divine*. In this spirit should we study the *Vedas*, a sample of which is presented by the 50th *Sukta*.

I have before said that the universe, as construed by the *rishis*, is a ladder along which the inspired mind rises to the contemplation of the Divine. This exactly is the subject matter of this mantra of the 50th *Sukta* of Rig *Vedas*:

In a dark, rainy stormy night, in an hour of stillness and dead slumber, a thief entered the treasure room of a peaceful family, and stole away all precious metal and property, and in the mad joy of his possession ran amack over twenty miles of wet ground, and betook himself as quite safe from the grasp of the owner. But the light dawned, and the owner awoke in full consciousness of his stolen property. Fearlessly and resolutely but in entire calm of his mind, he began the track and slowly but surely reached the rendezvous which the thief had appropriated. This is but mere analogy. I have nothing to do with the stealth and the property, but with the ineluctable, unmistakable footprints, not of a thief, but of the Creator on the frame of the universe. The wise man who has his intellect illumined by universal benevolence, सज्जोषः धीराः beat upon finding out the *first cause* begins his inquiry, and, slowly but steadily tracing nature back to its source, halts at God. There, the inquisitive and penetrative faculties of the intellect are cooled to satiation, and lie in peaceful repose in the enjoyment of the treasure thus found. To such a mind, what are the

different objects of this universe ! They are the footprints
 of the Deity the presence attracted by the d. i.e. rays of
 wisdom along their path of action. They are just as the
 Vedas exhort us to it, विष्णु ते संगमे त्रै बहुत
 the design types which point with one voice to शिव - जी
 from whom all has proceeded शिवादेव है निर्वाचन
 शब्द उत्तराधिकारी द्वयम् शिव है who makes over
 the grand possession of the universe गतिशील शिव
 So also is the case with the rest of the material universe.
 Would you see the renegated objects of nature ? Study
 them, the substances playing amidst wonders of space,
 and see what they lead you to. They lead us to the globe
 of the sun, who is truly the cause of all we see for not
 only has all the matter of the planetary system proceeded
 from the sun, but the very light which reveals to us the
 existence of the material objects in their diverse forms
 and colours, points out to the sun as its source and foun-
 dation. Would you, then, see the universe ? Then
 observe that the universe points you out to the wonder of
 the planetary system, the sun. Would you enjoy your term
 of earthly life in peace of mind and happiness perpetual ?
 Observe, then, that the entire happiness of the world
 points out to the sacred institution of marriage, of
 grihasthi, the constitution where along the filial, the
 paternal, the fraternal and conjugal affections are cooled
 to saturation; for from pure truthful affectionate &
 wisely conducted marriages can happy progeny flow
 into the world. This is the three-fold sense of the लक्ष्मी
 madra. It points out to God as the fountain of all

creation, to the sun as source of all the planetary world and its chromatic wonders, and to the sacred institution of marriage, founded upon pure, rational and spiritual physiology, as the source of all happiness and bliss on this earth

अपत्ये तायवो तथा यन्त्रा यत्कृभिः ।
सूराय विश्वचर्चसे ॥

I come now to the second' mantra of the same Suktā. I have mentioned that happiness on this earth can only be secured by rightly conducting the sacred and divine institution of marriage. I need not speak here at length on this subject, but it will be well to point out that all attempts to regenerate our society in any other direction are merely fruitless. Do you ever expect a heroic, Swami-like, intellectual progeny from the present marriages contracted in an unnatural age, by parties forced by unnatural compulsion of parents into these contracts? To expect this, is to expect an impossibility. Teaching and preaching, education and consociation, can mould the superficial or the external character of man, but strike ineffectually at the deeper and more permanent character, the hereditary or the constitutional character, which flows with our blood, which we have drunk in with the very milk from our mothers, which we have inherited with our very bones and nerves, blood and muscles. Believe it, then, that true cure of the evil that exists in our society is the physiological cure, the cure that strikes at the very root of the disease of our society, the cure that professes to mould the individual and society from their

try birth, by enjoying the obnoxious of the sun, the separation of pure truth, natural marriage is conjoined with compulsory impure & formal marriage. What, then, is the law of marriage, what is the obnoxious that can & cure health and happiness to society? The answer to this question is insinuated in the Indian & the derived laws of nature. Observe the story book of heaven शरणा or the successive laws passed of the sun & the रात्रि? What law do they obey? Are they not regular in the succession of the phenomena they present? Regularly after every 24 hours does the sun rise & set & does it consider itself with eight ग्रहस् सिंह regularly for 12 hours in a day does it depart from the society of the sun, शुक्र विश्वस्? Here are suggestions for the married people. Let them reflect over this and chalk out a path of piety for themselves. Again study the atmospheric envelope. What law does it obey? Regularly after every year does the monsoon blow regular for six months do the winds that owe to take the same direction. These produce a lesson for them to heed. The lesson is for the married parties to separate themselves from him during sunlight as the sun rises & vanishes itself from the sunlight, for every 12 hours. The second lesson for them is to observe the law of periodicity just as day and night, trade winds and monsoons obey their periodic laws of succession. If these laws were carefully observed there would flow into the world that happiness and health which were never realized before. Earth would be a beautiful garden to live in, far more attractive and

real than the paradise of the Moslems or the heaven of the Christians, which is all paved with hard gold, with no stuffed cushions to relieve us of its hardness. Compare with this natural, spiritual, physiological marriage the beastly marriages, a countless number of which are being contracted from day to day in our country without exciting the ridicule or even the thought of the reformers. I count upon no responsibility so serious as that of ushering an individual being organised like our own selves into the world. How many are they who feel this responsibility? How few children are there who are born of a wilful, appreciative, conscientious consociations of their parents? How many of them are the products of lust, blind impulse, and purely fortuitous concourse? These are the things that may well sound obscene to many of our delicately constituted readers, but human nature is sacred in every part. It calls for obedience to its dictates in each direction. It is no respecter of creeds or personalities. Let us learn, then, the law of periodicity, and realize the happiness that is in store for us by virtue of the divine ordination mentioned in these mantras,

I Do not wish to leave the subject of marriages without impressing upon the minds of my reader another truth which is not the less important, a truth which forms the subject matter of the 3rd mantra of this Sukta. What language, but the sweet accents of the Vedas, adequately, express this truth? These are the words of the mantras —

અદ્યમણ વિનાની ફરજસેટ કાની પત્ર :

સપ્તાહની ઘંટાની પત્ર ॥

I do not wish to discuss upon the physical heat and all other forms of heat. Truth is of one type. The elements may be sound. Greatly people try the heat and no doubt, they prove it not. Unless the light and heat is a remedial measure I do not think. The power lies in the bosom, the eyesore, the cataract and the power of developing the other. But we know that when they are vibratory they differ in the frequency of their occurrence. The vibration cause is the same with us. Light is capable of being reflected from them. Light is capable of being produced. So is heat. Heat maintains the life of the animal frame. Light maintains the life of the vegetable kingdom. Heat produces the vegetal excretion. Light precipitates the cloudy mists in clouds and pours it upon the planet. Light and heat is a universal associates in nature. Heat is warm light is cool & refreshing. Heat and light are the love and life of the body. They are each other's complements and complete one another. The gorgeous display of colors, which light makes or together with, are not less in thing than the equally important molecular and chemical changes which heat works out. By heating a body you can raise it to incandescence till it begins to burn by proper means to contact light and make it burn our articles and even burn them if necessary. It is for how they proceed from the sun, the tremendous fountain. They

proceed in pairs. The warm, exciting, heating rays of the sun are the ऋषान्तरे अग्नयः of the Vedic mantras, the light-emitting, "colour-providing" variegating rays of the sun are the रश्मयो केतवः of the mantra. How beautifully are they interlocked with each other. Held in each other's embrace, these caloric and spectral rays dart from the sun, and journey on together through millions of miles of gorgeous space to fall on earth, to warm life and illuminate dormant intellect. The arrogant man of science may claim to himself the power of sifting these interlocked, interwedded, embosomed conjugal pairs of rays by iodine filters and alum solutions, but there is no absolute separation, no entire dis severing of bonds. Let us learn a lesson from this. The Vedic mantra enjoins upon us this lesson. It enjoins upon men the duty of learning the lesson of conjugal relation from the heat and light rays of the sun जना अनु. It incircles the inviolability of the marriage tie. Let the married couple preserve their sacred relation inviolable and intact, and not frustrate their peace and happiness by adopting the opposite course of free marriages. The designs of the Divinity can only be wrought by the inviolability of the tie. One inviolable marriage conducted according the periodic law alone is compatible with an acquisition of the true knowledge of the Divine Being. This is the sacred law of inviolability that the Vedic mantri enjoy. But there is another and a deeper meaning of the mantra which should not be lost sight of. It is that light and heat permeate through every possible material object

whereas light is the cause of created objects. Let us not laugh at this proposition. It is in the soul-birthmark of science to propagate. If it is a feature of the sun to be composing the body. Then it is a feature, of whatever object is, that is really due to or composed by devoid of its reality. But the light is the generatrix. Light is the substance of either the material or immaterial, whose vibrations especially composed light. Is there any substance throughout the range of created objects, wherein motion and other objects are joggily and co-really due? Yes, even in the same way the Divine enters them within the very interior of every living soul.

"In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the OUPANEKHAT. It has been the solace of my life, it will be the solace of my death!"—SCHOPENHAUER.

ॐ । ईशावास्यमिदप्ति सर्वं अत्मिष्ठ अगत्या अगत् ।
त्वेन त्यक्तेन भुज्ञाथा मा गृधः कस्यस्त्विदधनम् ॥ १ ॥

1—"By one Supreme Ruler is this universe pervaded, even every world in the whole circle of Nature. Enjoy pure delight, O man, by abandoning all thought of, this perishable world, and covet not the wealth of any creature existing."

कुब्जवेह कर्माणि जिजोविषेच्छतप्ति समाः ।
एव त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

2—Aspire, then, O man to live by virtuous deeds for a hundred years in peace with thy neighbours. Thus alone, & not otherwise, will thy deeds not influence thee.

असुर्या नाम ते लोका अन्धेन तमसाहृताः ।
तास्ते प्रेत्याभिगच्छक्ति ये के चात्महर्ना जनाः ॥ ३ ॥

3—"To those regions where Evil Spirits dwell, and which utter darkness involves, surely go after death all such men as destroy the purity of their own souls"

अनेजदेकम्भनसो जवोयो नैनदेषा आप्नुवन् पूर्वमर्षत्
तद्वावतोऽन्यानत्येतितिष्ठत्तस्मिन्ब्रपो मातरिश्वा दधाति

4.—There is one unchangeable, eternal, intelligent Spirit, even more vigorous than mind Material senses

कर्म प्रतिपादन तथा विकल्प
के बीच से विकल्प का अवश्यक और विकल्प का अवश्यक है।
इसके लिए उपर्युक्त विकल्पों में से एक विकल्प ज्ञान है।

तटेजति तदेजति तटे तदेजति ।

तटेजति तदेजति तटे तदेजति ।

५.—He pervades all the three worlds. He is the ignorant He is the wise He is the kind. He pervades both good and evil deeds of all.

यज्ञु मर्यादिभूतात्मायै वायुप्रवर्ति ।

यज्ञु मर्यादिभूतात्मायै वायुप्रवर्ति ।

६.—He controls all beings as Rudra, as the Supreme Spirit, & the Supreme Spirit is yet all joy & all peace. He is not tied with concepts of creation & destruction.

यज्ञु यज्ञायै भूतात्मायै वायुदित्तायै ।

यज्ञु यज्ञायै भूतात्मायै वायुदित्तायै ।

७.—How the joy and sorrow due to the body & the body's wisdom perceives the Unity Spirit is descending in all beings.

मयदग्ध्युक्तमवाप्यमद्यमन्तुः विरुद्धगुदमप्यधिवा-

यविष्ट्वायोऽपि भूतमर्यादित्तायै ।

यद्याप्हाग्नीस्य भूतायै ॥ ८ ॥

८.—He overpasses all creatures. He is entire Spirit without the form either of a simple or an extended one which is liable to impression or programs.

tion He is the Ruler of the intellect, self-existent, pure, perfect, omniscient, and omnipresent. He has from all eternity been assigning to all creatures their respective purposes ”

अधन्तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाऽरतः ॥ ९ ॥

9 — Miserable are they who worship ignorance, but far more miserable are they who arrogantly presume knowledge

अन्यदेवाहुविद्यायान्यदेवाहुरविद्यया ।

इति शुश्रम धीराणां ये नस्तद्विचच्चक्षिरे ॥ १० ॥

10 — Saints wise and firm assure us that ignorance, the life of senses, produces one result, and knowledge, the life of spirit, produces exactly the reverse

विद्याच्चाविद्याच्च यस्तद्वेदोभय ऽ स ह ।

अविद्यया मृत्युं तोत्तर्वा विद्यया मृतमशुते ॥ ११ ॥

11 — He who realizes both, passes through physical dissolution by virtue of the life of senses, and enters into immortality by virtue of the life of spirit

अधन्तमः प्रविशन्ति येऽसभूतिमुपासते ।

ततो भूय इव ते तमो य उ सभूत्याऽरतः ॥ १२ ॥

12 — Miserable are they who worship atoms as the efficient cause of the world , but far more miserable are they who worship the visible things born of atoms

समर्द्धादृष्ट्यदातुरुपभाव् ।

इति शुश्राम भीराषीये भवतिवशिरे ॥ १३ ॥

13.—Salutation and prayer to the Sun God. The worship of sun leads to good results and loss of sins. It is like the fire of the forest.

अंमूर्ति च दिवाग्नि च ददर्शदामण्ड म ए ।

दिवाग्नेत शूल्य तीर्तो संग्रह्याणुतमशुते ॥ १४ ॥

14.—He who removes heat, after death which is the consequence of the warmth of village sites & exposes immortality the front of the resolution of disease power displayed in stones.

हिरक्षमयेन पात्रम् सत्यस्थापिहितं मुखं ।

तस्य शूद्रक्षमाकृतं सत्यधन्मात्रं हृष्टं ॥ १५ ॥

15.—"O Thou who gives sustenance to the world, cure I that face of the sun which is covered daily by a veil of fog. Use lights so that we may see the world and know our whole duty.

पूर्वके कर्त्त्वे यम शूल्य पात्रापात्र घूर्ण रामीत् प्रपद् ।

तत्रो यज्ञे रूपहस्यापामत्ता प्रद्वामि

याऽसापसो पृष्ठप शोऽहमस्मि ॥ १६ ॥

16. O Pre-eminent Sage of sages, Ruler of men! Be my life of the creation! Father of thy rays, so that I may be able to feel Thy glorious presence full of beatitude. This above is my earnest prayer.

वायुरनिलमसृतमधेदं भस्मान्तप् श्रीरम् ।
उं क्रती स्मर कृतप् स्मर क्रतो स्मर कृतप् स्मर १७

17 The air shall sustain the immortal spiritual body, the gross one shall only last till cremation O thou! who hast sown the seed of deeds, remember that the same thou shalt reap

अग्ने नय सुपथा रावे अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठान्ते नम उक्तिं विधेम ॥ १८ ॥

18 O All-wise Being! Thou art the source of knowledge, inspire us with Thy wisdom, lead us to rectitude and drive off our evil To this end, we repeatedly praise Thee and adore

EXPOSITION

RELIGION is entirely at present reduced to a grossly materialized and vulgarized system of superstition, uttered about ignorantly or at best but in a state of semi-consciousness by the vulgar herd who in their lives and conduct, have forgotten human nature, earthly uncontrollable passions, strong anti-passions & the executive qualities of mind necessary to lead them, in virtue, belief, faith, courage, or fear of victory; earthy lusts, envy, avarice and sins of the tongue which bold hypocrites, that priests and leaders of men have practiced to a dazzling magnificence of power in the sight of men; these and similar other sins &c. have stripped the title of religion and have it a name, the world with its uncontrolled God of misery two arms and bloodshed. The countenance of no figure has become completely dignified by looks of mutual hatred and cubical cruelty by sneaks of vengeance and petticoat, by anxiety lashed glare of addle eyes, by eager bristles brow of impudence, and by the dress of a paltry office hand-painted fection.

Reason and faithfulness have been disengaged from the entire domain of human Religion has become synonymous with a mere profession of creeds or opinions. Mercifulness has been substituted for being good since 2.0 doing gracious deeds. Books have destroyed wells. Superstitions and mythology have ousted explanations of the mystery of the universe—explanations that are not less interesting nor sonorous than the tales of Arabian Nights. Metaphysics has been driven to bear witness

to the competency of the story-telling, lie manufacturing machinery of these explanations. Guess and conjecture fill the room of exactness and certainty. Dreams have been enthroned upon society as facts. Imagination has been striven to yield forth supernatural theology, preternatural miracles and unnatural doctrines. Human nature has been vilified, insulted and stigmatized, as wholly depraved. Hope and expectation have been banished from the future. Eternal hell flames and mighty engines of torture have been forged and imposed upon the people instead.

Many useful and noble faculties have been denied their privilege, others have been completely suppressed, whereas some have been put to severe persecution and trying ordeal. The whole stock of energy has been consigned to bigotry and dogmatism. Such, in fact, has been the office of religion.

Many gifted intellects, endowed with clear heads, have perceived this ruinous character of religion, and have revolted at it. And such is the sad spectacle still presented that many minds do yet revolt at it, and feel an aversion towards religion which is highly prejudicial to the interests of progress and truth. The noble conceptions which *true religion* might have engendered, the joys that might have sprung therefrom, fertilizing and gardenizing the soil of life, are entire strangers to the necessarily sceptical, honest, truth-seeking minds of present times.

Is not all this deplorable? Is nothing better possible? Are we to be set adrift on the ocean of *uncertain*, yet

Am I not duped? Is the mystery of life really understand? Perhaps, it is not given to man to understand the nature of things! If it be so, life would be a sad mockery indeed; pain and misery of this world would be largely unavoidable.

Fortunately however the above is attributable to man's ignorance of true religion. True religion is free from all artificiality and fabrication. True religion is not merely oral profession. It is no mythology. It is a living essence. It is highly practical. It is founded on *inner truth*. It takes for its basis the harmonious development of all the faculties, the righteous unfolding of all our capabilities of knowing and being.

Religion, true religion, consists in living a life in Divinity; for

"There's Divinity that shapes our ends,
" Rough-hew them how we will."

To realize the existence of this Divinity and to feel His presence everywhere and at every time with us, is the first lesson to be learnt in religion. The conception that Nature with her immutable laws and inexhaustible energies, with her infinity of forms and phenomena—is "but an edifice of chance" but has the positive fact of an Ever-active and Living Principle diffused throughout Nature for its basis, is the beginning of religion. When one has realized this, and, in the joyous depths of his consciousness, can exclaim, "BY ONE SUPREME RULER IS THIS UNIVERSE PERVERADED, EVEN EVERY WORLD IN THE WHOLE CIRCLE OF NATURE," he is then fit to take a step further and

Learn the lesson of individual reformation. But the lesson of individual reformation is never received till man has learnt to penetrate through the fleeting forms and phenomena of Nature to Nature's God.

Nature widely spreads her *transient* charms and *fleeting* beauties everywhere. Man is easily misled by her alluring attractions and wild enchantments to forget the *Everlasting, Eternal* God that resides in the interior of and pervades each of her *ephemeral* productions. The human mind, when as yet undeveloped and unrefined, is soon held in captivity by the bondage of sensuous phenomena of world. The gorgeous display of riches and wealth, the pompous show of rank and dignity, the luxuriant abundance of opulence, the licentious sensualisms of ease and affluence, not unoften unbalance the young unsophisticated mind, and merge him into a sea of *worldly* ambitions, and expose him to the *earthly* anxieties of Envy, Passion, Jealousy, Hatred and Vice. Not seldom is man thus blinded to the interests of his everlasting life, and the true delight that ever enters the bosom of a devotee, who, while holding himself aloof from the inflections of this phenomenal world, contemplates the All pervading God of the Universe in his bounteous dispensation throughout Nature, is thus a stranger to him. Man consequently, requires to be reminded that this world is a *fleeting* show, that the pleasures of sense are never permanent, that an earthly life is an unweedy garden that never grows to seed, and that empty titles, names and honors, reaped in this world, will not last. It is wrong to hold out our affections for things perishable. The Eternal,

is often difficult and often cannot therefore be carried or made up to the same level of importance.

When this great problem arises it often comes from the general and typical development of the individual who is not able to get rid of very strong feelings but is not made thereby unable to see that certain considerations of duty demand that these sort feelings, serving commercial purposes, be suppressed. They, - EXHIBIT HERE DULL HUMOR OF THE ADDITIONAL WILL THOUGHTS OF HIS PERSISTABLE WORLD -

When this comes it makes him feel pain, painless but known to him and derived from his hold on "material Nature." And we have to contemplate the possibilities of this world and develop our affection for it. This is so far we are able to take a step further and that leads directly in individual realization which extending beyond upon the power of man or a principle deeper realized; a human nature.

This is the process of it takes and passes off by a general law of interest in the highest good of all. This universal problem is one in which there is as well as the largest number of factors as for the other each for its respective action which is the highest good of all. A realization of this goes to a smile for the highest good of all and a sympathetic vibration with the pulsations of this problem are connected a true perception of the principle.

The highest good of all being the object, the wondrous system of Nature is the Divine Institution fulfilling this mission in a truly wondrous and sublime manner Its eternal, immutable unchangeable laws are the Divine code of perfect legislation, breathings from the essence of the Deity, modes in which He eternally lives, rule and governs all He keeps no vigilant, watchful, designing, conspiring, and often times dishonest, corruptible police to keep a record of each one's doings, and to superintend his actions, lest they disturb the general peace of His subjects The Divine Institution is not susceptible of such weaknesses. Each one's memory is his infallible record keeper, whereas the sensible organisation that apprises each of pleasure and pain, is the Omnipresent police whose mission is not to punish but to teach lessons and to reform There are no courts where law-suits are decided, but social feelings, affections and other emotions are the interior chambers of the mind where Reason sits on the throne of perpetual judgment This is the universal machinery employed in the Institution of Nature And its object being the highest good of all, it is so regulated that the personal good of each, on the whole, consists in the good of all The eternal and immutable laws of Nature, consequently, recognize no special obligations, no individual isolated rights, and are no respecters of persons One way the whole current of Nature flows—THE COMMON WEAL No violation of this common course is possible without involving the transgressor in the consequences of his transgression—consequences by virtue of which he is thrown off from the

gentleman course, for a modesty to leave the general current undisturbed, to get himself purified, purified, and purified. How willing to be submitted to the interests of the external whole.

The law of justice that keeps each being in peaceful relation with his neighbour and dictates to him the standard of purity of his own soul, also enjoins upon him the welfare and pleasure duty of living in peace with his neighbours, and in love with the external world. The destruction of his equilibrium is what constitutes discord, disease, misery, war and destruction. Should any individual, therefore, attempt to disrupt the great law, peace the indispensable consequences of this transgression will inevitably detract themselves upon him. But far different is the case of one who consciously and willingly adopts the career that providence has designed and regulated for all. His path, though difficult in the beginning, leads straight to individual happiness and social welfare. It is a path of peace and tranquillity. No racking heart-burn, no exhausting exultation, no feeling of contempt or disgust, no despair or despondency, no discontented with his surroundings ever prompts him to swerve from the righteous course and spoil the temple of his perennial health and individual existence. On the contrary his social and fraternal feelings are exalted to saturation, his disinterested nature uplifts him above ordinary persecution or selfishness, his reason is unclouded and his will pure and undefiled. For let man once comprehend that there is a wise Providence that regulates the affairs of the boundless universe

round us by the ordination of general laws, let him once to his satisfaction understand, comprehend and know these general laws, and feel the existence of this providence in the depths of his heart fully enough never to forget it for a single moment in his life, let him once enter this condition, and he will feel the unity of his spirit with that of others. He will find himself in turn with all others. Then will arise perception of true brotherhood with mankind, for it will be seen that our delight consists in making others happy

“ It is this perception of universal justice (which regards all mankind as one brotherhood and impels man to seek the harmonization of his interest with duty, lest in not doing so, he may transgress the motion of natural currents that lead to general good), that can keep one willingly and delightfully from infringing upon the right and liberties of others. Thus alone, when in accord with the maxims of universal justice, can he truthfully exclaim “ COVET NOT THE WEALTH OF ANY CREATURE EXISTING ” Only then, and not till then, is true individual reformation possible

“ Religious progress, however, does by no means end here. Merely to keep one’s self aloof from the turmoils of this earthly life, to renun, as it were, unimpassioned by the fleeting show and vanity of this world, or lastly to abstain from infringing upon the rights and liberties of others, is but the negative or prohibitive side of religion with which even sinful indolence, coldest indifference, conniving resachce, and in abetter silence are compatible. Religion is too positive to be restricted to these

men prohibited others. The word passenger is one of
 man endowed with physical energies, & is liable to punishment
 but some more refined & discerning persons say so to the
 existence of some higher soul, & I cannot be induced by
 the dictates of mere justice to morality. Let puritans
 of every sect & caste be very strict. But with the
 engagements of others & pass on again & again have not
 been quite enough. But man is Nature's active power,
 tenacious energies, and stirring elements and all these are
 not in vain. They beckon him towards the constant
 affluence and strengthener power of all his bodily and
 mental powers for the glorification and of achieving peace
 and happiness for himself and his neighbours. Activity
 and not stagnation is the law of nature. Active and
 innocent Nature, both are full of lively energy and
 restless animation. Nothing is idle. The sun forever
 bays the earth we live upon ever whirls round and round,
 the plants and trees are ever employed in their growth
 the air is always circulating and the waters are always
 babbling and flowing. Look round and say what
 religion does Nature rejoice, what lesson does it widely
 spread? Everywhere in the domain of Nature those
 honest forces are ever busy in manifesting their presence.
 Nature enjoins but one religion, and that is Action —
 for good, for glory for health and for happiness of
 Each and All. ASPIRE THIN OMNIA TO LIVE
 IN VIRTUOUS DEEDS FOR A HUNDRED YEARS
 IN PLACE WITH THE NEIGHBOURS THIS
 ALONE AND NOT OTHERWISE WILL THY
 DEEDS NOT CONTAMINATE THEE.

To one who leads life of incessant useful activity, how beauteous is the universe ! It is a rich mine of happiness that only requires digging down and taking possession of And what are human faculties to him ? Speech with its power to soothe and to bless, music with its power to calm and refresh, affections with their mainspring to elevate and to support, and thoughts with their wings to take the loftiest flights and to soar, these and other faculties are full of hidden beauties Each organ is pure and holy, as its mission is beautiful and sublime Can one admire this beauty of the human system, appreciate it at its worth, comprehend its holiness, desire its purity & still remain disagreeable, discordant & deformed himself? No He is too alive to the beauties of internal purity and the lustre of inward holiness, ever to linger in the darkness of filthy sensualism or hell of moral decrepitude Purity of motives, holiness of deeds and loveliness of lives are the internal beauties that he prizes most, and values above all He cannot degrade himself by destroying this internal beauty, for he is alive to the truth that "TO THOSE REGIONS WHERE EVIL SPIRITS DWELL AND WHICH UTTER DARKNESS INVOLVES SURELY GO AFTER DEATH ALL SUCH MEN, AS DESTROY THE PURITY OF THEIR OWN SOULS" He is rather filled with joy at the glorious capabilities of his existence as the priceless gift of life, is inspired with gratefulness for his endowment of reason, and moved to thanksgiving for the possession of his moral nature His spirit is moved with gratitude towards Him who pervades all immensity, animates the crbs of heaven

and the works of earth and dresses them for our best action for a Umanest to come. Where is there an object in the unfolded universe, that does not in pure the grateful heart to sing praises of Him who reigns supreme every where, showering his gifts and blessings around? Is not acknowledgment of our dependence upon him, our soul's life in worshiped attitude towards him, who is "Our underneath *eternal intelligence*? it even now we give the *me & It* to that Materialistic man who perceives him, but the heart beats in homage ever grateful for the beatitous gifts of Providence. Flowers, odors, colors, sounds and other external impressions may affect the externally minded man and render him forgetful of the source from whom all these flow but one in whose spirit beauty abounds, and gratitude rises with fragrant fascine of sublimity homage cannot help penetrating beyond them. He withdraws his *senses* from *all* *else* *but* *him* and perceives the Supreme Being everywhere present." No more do the delusive phenomena of the world any further delude him. Be it with charms & external vanities no more blind his expanded and internally unfolded vision. Far from external strife and in the quiet of his mind, he perceives the Supreme Being that moves all *but* himself does not move. Yes, to the worldly minded passion-stricken, ignorance ridden individuals, *It* may be far *but to the few* *If* *that* *be*, for "He pervades *inside* and *outside* of all". For a mind thus moved with the spirit of gratefulness, discord, discontent and disturbance exist no more. For what are jealousy, hatred, envy, contempt and other discords but different forms of antipathy? and how can antipathy exist, when one has realized for all

mankind a common destiny, when one perceives each spirit movea by hundred influences of the same Providence, each item of the vast universe animated by the same breath and each individual heart flaming with identical heaven lighted fires All differences and distances melt away Humankind is one family All are brothers There are no enmities, no jealousies, and no oppositions Under the patronage of such a mental exaltation, one delightfully led to consider "all beings as existing in the Supreme Spirit and the Supreme Spirit as pervading all beings," and "cannot view with contempt any creature whatsoever" nor can "joy and sorrow overtake him," for he perceives through his wisdom "the Unitary Spirit that dwells in all beings"

Reverence, admiration and love are the only feelings that actuate him whose perception extends to the Unitary Spirit of the universe. When one reflects, how one is moved with reverence even towards those superiorly endowed individuals, who though superior, are fallible, finite, liable to pain, ignorance, disappointment, weakness and their consequences, it ceases to be a wonder that he should be moved with greater respect; admiration and reverence towards Him who "overspreads all creatures, is entirely spirit, without form, either of a animate body or an extended one, which is liable to impression or organisation, who is the Ruler of the intel'ect, self-existent, pure, perfect, omniscient and omnipresent,"—the kind Father "who has from all eternity been assigning to all creatures their respective purposes"

Blessed are they who enjoy the knowledge of this Divinity, this Omnipresent Providence Excessive joy

walls in the conscious depths of those who feel too present to this Great Reality. Life is a rich luxury an instant blessing, an eternity of enjoyment and growth. Death is swallowed up in victory. But miserable are they who are tied within the meshes of ignorance all around; Insensible of this Great Reality of the universe, can ignorance go further? See what a wreck it makes. There is nothing more hideous than ignorance. It has been truly said that when man only once becomes conscious of his ignorance it is simply unbearable. Wisdom, therefore, begins with the consciousness of ignorance. The wise Socrates was right, assertedly right, when he said, " I only know that I know nothing." All discord springs out of ignorance. See what a hideous picture it presents. Says immortal Panini :—

‘प्रतिपूर्विदुषामास
निराग्निषुद्धामवस्थितिरिष्टः ॥

" Fourfold is the fearful power of ignorance. It leads him pastible victims in the first place to conclude that this visible, audible universe, the very elements of which are given to decomposition and decay shall last for ever that this gross physical body this mortal coil, is the only thing that lasts after death. In the second place it leads him to the horribly erroneous conviction that female beauty, beauty which has been styled by some philosophers as a silent cheat, practice of falsehood theft and the like the very essence of which breathes filth and impurity are pure enjoyments and desirable. In the third place it plunges him into that ocean of pain and misery the sea of passions and sensualities in the gratification of which,

the blind victim of ignorance imagines the acquisition of pleasure and of happiness Fourthly and lastly, the victim of ignorance has no conception of soul and spirit There is no soul beyond this material, ponderable, visible substance" Such is ignorance, and, as such it may truly be called *the life of senses*, for what is it but a recognition of no happiness beyond sensual pleasures, of no life beyond that of senses, and of no world beyond the sensible one? Surely "Miserable are they who worship ignorance, but far more miserable are they who arrogantly presume knowledge" For, he is not wise who presumes to know more, who claims to carry a pile of books in his brain, or a thick cluster of words and phrases in his memory, or a shower of sarcastic vocabulary in his tongue, or a borrowed magazine of that stuff, which is so useful for purposes of victory in intellectual warfare, commonly known by the name of arguments, in his promiscuous storehouse, called the mind Wise' is rather he who feels nobly, thinks nobly, lives nobly, and ACTS NOBLY The difference between wisdom and ignorance is the difference of opposites Wisdom is life perpetual, happiness eternal, and peace for ever Ignorance is all the misery, all the crime, all the sickness, all the evil, that exists in this world The difference between wisdom and ignorance is all the difference that is possible in this world They were not wrong who proclaimed That ignorance, the life of senses, produces one result, and knowledge, the life of spirit, produces exactly the reverse

But blessed is the wise man who gets good of evil and nectar out of poison For a wise man the very senses

have a sacred function to perform. This is the function of कर्मज्ञान (Karmajnana) —that well-ordered righteously-regulated religious life which leads to emancipation from bondage, from sin, from misery and from death. Yea, wisdom extracts discipline out of sense, righteousness out of passion, elevation out of affection, emancipation out of ignorance and yields forth as its fruit everlasting life and immortality. Of such, has it been said, "If who realises such powers it ought to be of dissolution by virtue of the life of sense, and rulers to be immortality by virtue of the life of spirit."

Many are the victims of ignorance and direful are the forms it assumes. One of them is what may for want of a better name, be called scientific atheism. This is a belief in the omnipotence of atoms. The externally minded scientific man, whose mind is replete with conceptions of matter and motion with dynamical explanation, ever true to his instinct, of never believing anything except on the testimony of his senses begins the task of crude analysis. He dissects organised structures, nerves, muscles and fibres, and red-sticks, but throughout all the labyrinths of the brain, all the complicated network of capillaries and arteries, he finds no trace of an intelligent God, all is motion or matter in motion. He begins his physiological researches and ends in chemical and nervous action everywhere. Again he leaves the organic department of nature; and analyzes and decomposes, and again analyzes and decomposes each solid, liquid and gas, now in a crucible then in a retort, now by means of heat and then by means of electricity here

with reagents, & there with reactions, but meets nowhere with God On the *positive* evidence of *direct* observation, & from the *infallible* platform of *personal experience*, with his head raised in the *proud* majesty of *knowledge*, and his spine straightened with the *nervous* energy of *natural forces* he bids farewell, a last farewell to the barbaric dogma of a belief in the existence of an intelligent, all-pervading, moving Principle. His belief in the potency of atoms is boundless They are *unanalyzable, undecomposable, simple monads, uncreated and eternal* in their existence, endowed (not by anything else, but naturally through necessity of existence) with inconceivable motions In the first *chaotic* operation of these atomic forces, specific atoms met through accident and selection, united together, assumed a *temporary organization*, exhibiting signs of breathing consciens life This germ of life, on account of wholly unexpected and incomprehensible circumstances, under favorable conditions, (favorable through chance or selection) propagated itself and multiplied Great was the struggle for existence, then raging Many fortuitely organized beings were, in the course of this struggle again hurled back into the atomic chaos whence they, sprung This is *extinction* But some fortunate organizations (fortunate, not through merit or desert, nor through design, but *fortunate somehow*) survived this dire some catastrophe, and prospered Their organization modified and developed new organs, and remodified and redeveloped, till man appeared on the stage Now man, this man, the product of fortuitous combination of atoms, with his heated brain, exudes entirely unsupported doctrines of immortality & Providence. Can a sensible man

believe such dogmas? Who are they efforts, Other nglia I
to construct an edifice of religion on the foundations of
such. Human race in a mere may for long generation
surely a but individual man shall only go back to the
dust from whence he sprung.

Such is Ardentistic life. All is vacant in and over
Vishnu. Life is but an accidental spark produced by the
friction of mighty wheels, the blind whirlig motion of
which constitutes the phenomena of the universe. There
is no hope of safety, no consolation for oppressed virtue
or disappointed Justice, hereafter. A natural result of
which is that the worshipper of *our jyotiṣṭha* is dashed
headlong into a sea of unrighteousness and immorality
tramples all justice without a pang, suppresses all virtue
without a sigh and over the wreck of all that is noble and
charming in human nature builds his philosophy of
Ardentism. He is desperate in his actions, desperate in
philologic and desperate in his feeling. Or perchance his
is a philosophy of rascallion. Desperate or resigned, sin
is the sign of brutal violence to human nobility rendered
god as is the case of all violence rendered to human
nature, the object is agitated disturbed, Nature, melan-
choly petrified or simply unconscious of himself. Misera-
ble, though, is this extreme form of scientific atheism
there is a softened form of it, however which is compati-
ble with a certain and a very high degree of morality.
For there is in the scientific atheist a strong belief,
at least, in the unchangeable, and immutable nature of
laws, or of the order of nature. He is not superstitious
in the world of effects, at least, he is a master. Miserable

and disturbed as his life of the interior may be, his external life is, no doubt, a complete success. But far different is the case of one who, through superstitious ignorance, neither has any conception of the intelligent Ruler of the universe, nor a definite conception of any law or order in the universe, but substitutes for ennobling belief of a monotheist or the *natural dependence* of an atheist, a mean, grovelling or debasing worship of elements like earth, or of objects like stones and trees, or even of bodies of men. Of such degrading and debasing forms of theism, the world is full. There is the homoeism (man-worship) of the Christians, the loco-theism of the Mahomedans, the idolatry of the Pagans, the pantheism of the Vedantins, and the polytheism of the Hindus, and all bigotry, dogmatism, sectarianism, intolerance and fanaticism of which the world's history is so full, is wholly attributable to, and is a standing evidence of the misery that these unrighteous forms of belief have wrought. Incalculable are the evils that flow from the worship of things visible. Truly has it been said "*Miserable are they who worship atoms as the efficient cause of the world, but far more miserable are they who worship the visible things born of atoms.*

Leading as they do to *widely differing results*, scientific atheism and various forms of worship of things visible, are capable of a use to which wisdom puts them, when they are no more those disgusting things that they were. The mighty hand of wisdom extracts out of things visible that sense education and useful application which is the primary basis or the granite foundation of all interior development. Man's life term is thus converted

into a peasant instructive invigorating power awaking
ing journey that leads through the innumerable portals of
death to calm eternol. Not alone is the visible material
of the soul ever thus converted into a rich, useful store
for future, but the invisible decomposable forms also are
by the touch of wisdom's hand, seen to be the seat of
the power of the Almighty Master. Atoms are but the
chords through which the Divine seeds forth eve last-
ing energy and life into the visible. That "life" is
a slave both after death which is the consequence of the
rupture of those visible myriads immortality the fruit of
the realization of the divine power displayed in man.

Here let us pause and take a survey of the great
immensity to which we have ascended. There is God,
the Supreme Ruler of the universe pervading in all,
distributing justice for all, and accounting for each and
all their respects a monarch. Here is man endowed
with potent, active faculties, energetic capabilities, and
all achieving powers, adequate to fulfill the mission to
him assigned and here is a glorious, beauteous universe
so attractively so used, so harmonious that the heart
rises in utter gratitude to the Great Dispenser of all gifts.

O Thou who givest assistance to the world, unveil that
face of the true sun which I now hide by veil of golden
light so that we may see the truth and know our whole duty.
O Precious rays of sugar, eternal light life of the
eternal! Gather up Thy rays, so that I may be able to
feel Thy glories pecuniarily full of beatitude. This love is my
earliest proper. Wonderful is the immortal life Thou

bestowest, and wonderful the justice Thou dealest Sublime is the process by which immortal spiritual body (sukshma sharira) is raised out of the gross physical one & supported For even after death, Thou peoples us in a world, the very enjoyments of which are the fruits of the very seeds that here with our deeds we have sown

"O All wise Being ! Thou art the source of knowledge inspire us with Thy wisdom, lead us to rectitude, and drive off our evil To this end, we repeatedly praise Thee and adore, to this end we repeatedly praise Thee and adore



चौथे

MANDUKYOPANISHAD

३० मित्य तदचरमिदधि च तप्तोपचाप्यामि भूत
सरहविष्टिति सदसोहार एव । यथाम्बुद्धिकालमा
तीत तदाप्याहार एव ॥ १ ॥

"Om is the name of the Eternal and Omnipresent Spirit. The I AM and Shatru, and even the whole universe, when understood declare the nature and attributes of the same Being. He OM, accompanie

Mark—I Akbar has been translated into several languages. See Mahabharata Pali version 1 and Akash on the Seventh Akash Vstra. Ray Pali jin-

प्रसरं न यादि चिष्पात । एवं चीयते म चरतोति
चाचरम् । चयोतिर्वा मरोऽच्चम् । चयातेर्वा पुनरयमो
चादिका सरल् प्रस्थित । चयत् इस्त्वाचरम् ।

et akara is that which does not decay, do corrupt nor change; the akara (from the root ak and aadhi affixes) means, that which is all-pervading. Hence it remains and omnipresent.

Swami Dayananda translates the passage thus in his translated edition of the Taittiriya (Appended Bhaskara Bhumi).

past, the present and the future, and is perfect He encompasses even what the past, the present and the future do not comprise

**सर्वं पृष्ठा तद् ब्रह्मायमाला ब्रह्मसोऽथमाला
चतुर्प्यात् ॥ २ ॥**

He is the Great God, perfect in all He is the Supernal Soul of Nature that also pervades my being The phases of His existence are four in number

**उमित्येतद्यस्यनामास्ति तदन्नरम् । यत्र च्छीयते
कदा चिद्यज्ञरात्रं जगदश्शुते व्याप्तीति ब्रह्मौ वास्तीति
विज्ञेयम् । अस्यैव सर्वेवं दादिभिः शास्त्रैः संकलेन
जगतावोपगत व्याख्यानं मुख्यतया क्रियते ॥**

This is literally as we have interpreted

Our rendering of *Bhutam*, *Bhavat* and *Bhabishyat* is that of substantives meaning 'God encompassing the present and God encompassing the future, unlike the ordinary meaning of mere adjectives, meaning past, present and future, qualifying the word *Sairam*' Also, we have translated *Sairam* as perfect For reasons, see *Nirukta*, *Parishishta*, 14th Chapter, 13th & 14th Kandas, were *bhuta*, *bhabishat* and *sairan* are given as names of God of Atma

II — *Atma*, 'the Supernal Soul that pervades
सतिभ्या मनिन् मनिणौ । उणादि सूत्र ४ । १५६ ॥
or *atma* is derived from the root *at* and *unadi* suffix *manin*
अतति व्याप्तीति वाला ।

Atma is that which pervades all, Also, see *Nirukta* III, 15

**आगरित्वानो वहि पद्म सप्ताह पक्षीविंगति
मुख्यमुख्येश्वरा प्रथम पाद ॥ ३ ०**

The first phase is the waking 1 phase. In this phase God is as silent as discussed in external nature; cause & incenst interaction among the seven As in that constitute the organization of the universe - determining the disposition of *samskara* organs of the ghat and correlation of earth & organisms to seek their enjoyments in gross palpable matter and regulating with precision and order the physical motions of the universe.

**चात्मात्मेत्तेषापि वास इदं पद्म यावद् प्रतिमत
पद्म ॥**

B. and Dayananda translates the previous,

‘पद्मात्मा ज्ञाम

(one of the 41 known authorities of *Shiva* relatives) in his GATTAKA PARVATI p. 193, thus —

“पद्मात्मा ब्रह्म” पद्मात् मप्ताधि दग्मा मे तत्
योगी को परमगृह प्रस्तुत होता हे तत् वह ज्ञानात्
हे कि वह जो भौम प्रणव हे वहो प्रहम भवत्
भावत् हे ॥

Padma-phase of creation (from the root pad which means 1 & 11)

III — The next 4 parts of the organization (1) II and (2) Eyes, (3) Ears, (4) Organs of speech, (5) Organs of breathing

स्वपूर्खानोऽन्तं प्रज्ञः समाज्ञ एकोनविश्वति मुख्यं
प्रविविक्तभुक् तैजसो हितीयः पादः ॥ ४ ॥

The second phase is the contemplating phase. In this phase, God is viewed as living in the interior design that fixes the relation of the seven parts to each other, or adapts the nineteen functions of correlation to the purpose in view, thus interlinking the several ideas that constitute the design, and giving to the universe an invisible but interior organisation

tion, (6) Heart, (7) feet They are also sometimes slightly differently enumerated Explanation to follow

एकोनविश्वतिमुख्य—

Nineteen internal organs of thought and correlation They are the 5 organs of senses, i.e. of hearing, touching, tasting, smelling and seeing, 5 organs of action, i.e. hands, feet reproductive organ, organ of excretion, and organ of speech, 5 *pranas* or vital nervous energies, i.e. *prana*, that in the act of respiration forces the air out of the lungs, *apana*, that produces motion from outside inwards, *samana*, that circulates the blood from the heart throughout the system, *udana* that stimulates the glossopharyngeal nerves and moves the muscles near the throat to draw in food and drink and *vyana*, that produces motion of the body (See SATYARTHA PRAKASHA page, 242, lines 15—18), *Manas*, the organ of will and desire; *Buddhi* or organ of thought, *Hitta* or organ of memory, *Ahanhara* or organ of individuality,

Paishwanara has been here translated into God 'manifest as diffused', or 'causing incessant interaction' or 'determining the disposition of organs, or 'regulating the motions' of the universe. Laskha thus says of *Paishwanara*, Nir VII 21—

द्वितीय ब्रह्म न वसन वासं चामिषते न वसन चपु
प्रश्नतितम् द्वितीयम् । युक्तस्तान् पक्षोऽभ्युत्तिः प्रश्नात्मकम्
एवानन्दमयो इति अनन्दमय चेतोमुष्य विश्वरूपी ए
पादे ॥ ५ ॥

When the human soul repose in second a state
representing all voluntary functions, neither willing nor
desiring, nor dreaming, he is said to be *restless* or in the
slumbering condition. The third phase is the *remembering*
phase where like the human soul that is folded within
itself, God is viewed as Hirany, as Embodiment of all

द्विगुणता वस्त्राद्विगुण भारान् भयति द्विगुणं भरा
स्त्रम्भोत्ति वापि वा विद्यालये द्विगुणत् प्रस्तुतः सर्वानि
भेतानि ।

Which means,—'liberator is He who controls and directs
all beings, towards whom all beings are led, or who is himself
Prahladadeva i.e. One residing in all things and moving
them.

IV.—**वस्त्रान्**—

has been translated into contemplative phase, for in dream
ordinarily called *remorse*. It is only the mind that is active
not discriminating between things and their thought. Hence
the only realities present before the mind are its own
thoughts. It is in this respect that *remorse* has been
translated into the contemplative phase.

Concerning the words *say* as and *praise* occurring in the
next passage, Tack remarks, Niruktia XII. 87—

ideas and principles, Himself all delight, enjoying but delight, only manifest in His consciousness, and endowed with the highest wisdom

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनि-
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

Such is the Ruler of all, the Omniscient Principle, even the Controller of life interior from Whom has proceeded all, the Source and Resort of all beings

“प्राज्ञश्वात् सातैर्जसस्वेत्यात्मगतिमाचष्टे”

The words *prajna* and *taijasa* signify two modes of existence of Atma.

V.—The meaning of the word *sushupti* is very clear. It means sound sleep. The correspondence between the ordinary state called sound sleep and what is here called slumbering condition, is the spontaneity and regularity of motion without the direct and wilful action of consciousness.

Consider the state of a man in sound sleep. Although all volition is suspended, yet the involuntary functions are performed most regularly. The powers of volition seem to have become materialised or metamorphosed, hence *prajnana ghana*, which literally means ‘intelligence solidified or embodied’, hence the translation “embodiment of ideas and principles” (obs PANNI’s ASHTADHYAYI, III in 77 *murti ghanaḥ*). The root *han* assumes the form *ghana*, when the meaning to be expressed is *murti*, or solidification or condensation.

नाम्न प्रश्न न दहि प्रश्न शोभयत् प्रश्न न प्रश्नः अपर्य
न प्रश्न नापुश्च । अट्टमध्येहायैवाद्यमन्तर्याम
चिकित्सायदेवसिद्धात्मप्रत्येष्वारं प्रपञ्चीप्रथम
ग्रामा द्युमद्वैतं चतुर्यं मन्त्राना स आत्मा ए
दिष्टेण ॥ ६ ॥

Now H is neither audience & interlocutor nor a G I find throughout external & internal a gap between the two in the tract. It is found between both ; neither mutual agent of intellect grace nor fraught with slightest consciousness, nor devoid of
VIL—Proprietary there is the middle world &
the phenomenal world from the past—

प्रथि घट्टिकरण or प्रथि दिष्टारण—

—A, to render sensible or to develop laid fall.

Phagatka pravacan refers to the H : midway between walking and dreamning. The word

**शोभयत् प्रश्न or as Bhaskara says “अन्तरा
नाम्नपुश्चित्येष्व**

*is put to indicate that here we make also the at midway
between both.*

*VIII.—The word matra has been here given meaning
something tht I represents or estimates the value of another
See Udayit Koer 17 169—*

अपामासमित्यद्वन् । or सातोति साता सर्व वा
*meaning that while measured, estimates or gi as the value of
a new object*

consciousness; but as the Invisible, Unimpressible, Incomprehensible, Undescribable, Unthinkable, Unknownable Being, only Conscious of Self in self i.e the Absolute and the Unconditioned, with no trace of the relative of the conditioned world about Him, All calm, All-bliss, One and Only This is the fourth or the essential mode of existence This is the Atma, the Universal Spirit He should be known

सोऽयमात्मा इच्छरमोहारोऽधिमोऽञ्जं पादो
भीव्री मात्रास्तु पादो अकार उकारो मकार इति ८

Om is the most estimable name of this Eternal, Omnipresent, Universal Spirit, the modes of existence of this Spirit being truly represented by *matras* or the single letters A, U, M, of which the monosyllable Om is made up

आगरितस्यानी वैश्वामरोऽकारः पृथमा मात्रा-
सेरादि मत्वाहाप्नोति ह वै सर्वान् कामानादिष्व
भवति य एव वेद ॥ ८ ॥

^, the first *matra*, means the wakeful phase, or God diffused in external nature, for A means that which

IX.—Here the *matra* A is shown as derivable from the root (*apri* *ryajitau*.) up to *pravade*, or as an abbreviated form of *adi* which literally means the very first step, hence the one who has taken the very first step, or only a zealous beginner

X.—Here U is shown to be derivable from *uttharsha* or *ubhayd*, the former from *krisha* to draw out an outline or mark, hence to design, and the latter meaning both,

is diffused throughout and is far from in the first step.
He who realises the (mode of Dharmic existence) becomes gratified to the full measure of his efforts and
he takes the final step.

स्वपुस्वानमौषम उक्तारी हितोया माशोव्यर्बाद्युम
प्रत्याहोल्पर्पति च वे चानमन्तति चमानय भवति
नाम्नात्मेभविल्लुमेभवति य एव वैद ॥ १५ ॥

U the second was the no th contemplative
phase of God Being in i terror d ng ; for means
that which designs or does both, designs & execute
He who realises tm (state of it) in existence
attracts wisdom twards himself and becomes
harmonised Never is in his family born a individual
who can ignore the knowledge of the Divinity

मेषुपस्थान पाच्छी मकारस्त तोया मात्रा प्रितेर
पोतिवा सिनोति च वा इदपु सवमणीतिच भवति
य एवं वैट । ११ ।

With the first may mean the glorifying phase or God viewed in His self; for we are that which measures all, or is the report of He who is Iah (god of the sun etc) measures out () the whole knowledge of the universe and returns unto His self.

अमावस्यातुर्थे । इवाचकार्यं पर्याप्तगमः शिवोऽहैत
एषमोहार अत्मैव संविगत्यात् मनात् माल्यं य एव
यैदं य एव चिद ॥ १३ ॥



The fourth is no *mitra*, for it represents the Unknown, the Absolute, and the Unconditioned, without a trace of the relative or the conditioned world about Him. He who realizes this, the true ATMA, OMKARA, passes from self into the Ruler of self, the Universal Spirit, & obtains *moksha* or salvation.

(a) - That which measures all, = 'that, viewed in comparison with Whose infinite power, the structure of the universe is but finite and measurable.'

EXPOSITION

WORSHIP is the first act of pure religion. It is a spontaneous declaration of the utmost affections and distinguished from the false worship of the world in this, that every action is pre-determined instead of being spontaneous, where we have a declamation rather than a declaration, and pretended show of assumed seriousness instead of free play of inward affections. Such is not true worship. To a worship on the other hand, belongs often the feeble profound attraction and soul absorbing meditation. True worship, as an outcome of Pure religion, is deeply gratified in human nature.

Folded within the depths of the human soul lies the germ of all religion. Every human being is endowed with spiritual nature in a form that lifts him toward all that is pure and holy, superior and divine. Not only do the holiness of life, purity of motives, sublimity of thought, and nobility of character in pure us with the appropriate feelings of respect, regard, admiration or reverence but our aspirations rise high toward the just, the true, the perfect and the divine. It is this part of our spiritual nature that is the foundation of all religion endows us with the sentiment of reverence for all that leads to high and noble aspirations and with the sentiment of humble gratitude for all that has contributed to our edification and elevation.

Like all other affections of the human mind, the religious affections are capable of being *misused* or of being *perverted* in their use. The religious sentiment, under the effect of excessive stimulation, may exaggerate or portray in brighter colors a simple truth, may over estimate or unduly estimate the sanctity of an action, and where the sovereign faculty of reason is yet undeveloped, or but very weak, this over estimation may develop into idolatry or superstitious reverence, or, on the other hand, where, through want of clear perception, or through want of interpenetration, the reasoning faculties are very active, but discerning faculties comparatively torpid, the consequence may be a sceptical, atheistic or disrespectful temperament. But the elevation felt or pure liberty enjoyed will be exactly in proportion to the *normal* exercise of this faculty. Man, in his ignorance, often worships a false deity. Instead of the God of *Nature* he worships a god of his imagination, a god of fashion, a god of popular sanction, or a god of his own feelings and ungratified desires. And what is the consequence? A life of superstition, unrighteousness, cruelty and injustice. A true mode of worship is therefore highly desirable, a mode of worship, not dictated by false religious education, or fashionable popular custom, but by the highest interests of spiritual nature and by the deepest penetration of Reason. This system of worship, it is the subject of *Mandukyopanishad* to furnish

It enjoins the worship of the Supreme Deity alone, the Eternal Omnipresent Being, the Supernal Soul of Nature

For what but a true concept of knowledge and realization of this Eternal Spirit can be consistent with that overflowing, exultant, blissful attitude of the mind otherwise dignified as worship. The worship of the Eternal Being is the only worship that accolated thereby I mean & this Eternal Being is everywhere named (that) In Katha-Upanishad II 15 we read

सर्वं पिदा यत् पदमासन्ति,
तपाप्तुमि मयादि च यद्युक्तिः ।
यदिष्टको महमध्यं चरन्ति
तत् पट्टं भवेष्य भवीमि ॥
चोमित्वे ततः ॥

Om is the adorable Being to the study of whom all life of 4 ashramas consecrated or all practice of renunciation devoted and whose realization is the duty of the four Vedas to accomplish. Or in the words of Chandas Upanishad

(ऋमित्वे तद्यजरमुद्दीपसुपासीत)

Om is the Eternal, Omnipresent Being He alone should be worshipped. Or more explicitly still in Mundakayupanishad II 1 5 6

चोत्तं यजमिन् शो रथिवी चाक्षरिष्म
मनः यह प्राचेय सर्वे ।

तमेवैक ज्ञानध आतमानम्
 अन्य वाचो विमुच्य अमृतस्यैष मेतु' ॥
 अरा इव रथ नाभौ सहिता यच्च नाडः
 म एषोऽन्तस्थरते वह्यधाजायमानः
 ओमित्येवं ध्यायथ आतमानं
 स्वस्ति वः पाराय तमसः परस्तात ॥ ६ ॥

He who *interiorly* and *invisibly* sustains the sun, the earth and the intervening space in their respective positions, even He who sustains the life of the brain, the lungs and all the various senses, is the Unitary Inter-pervading Spirit Try, O men! to know *Him* alone, and leave all other talk, for He is the only *principle* that leads to immortality Just in the heart, where all the blood vessels meet, very much like the spokes of a wheel meeting "the *nare*" or the centre, resides the interiorly-governing Divine Spirit, manifesting His glory in way's multifareous Contemplate *Him*, the Om, this interiorly governing Spirit, for thus alone can you reach with safety, the blissful haven, for beyond the ignorance begotten miseries of this troubled ocean of Life

What, then, constitutes the contemplation of Om? What is the process to worship *Him*? An answer to this question is furnished in Yoga Darshana, I 1 27 28

Om is the inestimable name of the Supreme Being who is the Ruler of the universe To recite this, His name,

and to constantly recall to our mind its profound significance. This is the two-fold process of meditation called *pranava*. Vyasa, in his commentary on the two *Surya*, remarks — "Om indicates the Ruler of the Universe. Is it by mere arbitrary convention, or by some natural process, just as light indicates the lamp or the source of light? Surely the relation between the symbol Om and that of which it is symbol, is not conventional but actual and the symbol but expresses the actual relation. To take a parallel example the relation between the father and the son is real. The relation really exists, before we can express it in such terms as these, He is his father, and he is his son. Even so the cycles of creation to come these words signify things not arbitrarily but by a fixed natural standard, the same symbol, Om is made to express the same idea. Since it is an established fact with those who know revelation, or those yogis who have realized what the relation between the signifying symbol and the thing signified is, that the words, their corresponding ideas, and the relation between them is eternal, or exists in nature and not by human convention.

Perhaps this truth will be more easily brought home to the sceptical reader of the nineteenth century if it were expressed in the (to us less acceptable for more indecent) words of Max Muller who says "They (the poets) are plastic types produced by power inherent in human nature. They are but as Plato would say by nature; though with Plato w-

2 The recitation of *Om*, and the constant presentation before the mind of its signification, these are the two means of His *upasana* or worship. The *yogi* who constantly does both, thus develops concentration, or as has been elsewhere remarked, the aforesaid recitation and realization develop concentration, and concentration facilitates realization, till by the continual action and reaction of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*,"—*Vjas Bhashya Sutra 27 and 28*

The recitation of *Om*, and the constant presentation of its signification to the mind, being the two essentials of Divine Worship, it is of the greatest importance to know what the significance of the Unitary Syllable *Om* is, for the recitation is only preparatory to the presentation We have only said that *Om* is the Eternal Omnipresent Spirit This is by the way of indication But we have not as yet any definite knowledge of the detailed significance of this syllable It is, however, a very palpable fact that no word is so sacred in Vedic literature as *Om* It is regarded as the essence of the Vedas, as the highest the sublimest and the dearest name of the Supreme Deity, and is especially appropriated in *upasana* No Vedic mantra is ever read without a previous recitation of this syllable, *Om* It is not only because *Om* is the most soft, melodious and smoothly-flowing syllable in sound nor merely because the letters composing *Om* sponta-

should add that when we say by nature, we mean by the hand of God"—*Lectures on the Science of Language, 4th edition, London, page 402*

scorily and without cedation of any sort except the type of the babe who is just beginning his vocal exercises, but because there is something deeper, clearer and finer in its significance. It is true that whereas other names of God are also names of things temporal, (for instance the Sanskrit *ishvara* is also the name of a greatest *man* & *Atma* is also the name of the universal ether and of the *Veda*, and in besides, the name of fire and so on) Om is only the name of the Eternal, Omnipresent, Universal Spirit. That can only be a reason in behalf of its precision and definiteness of meaning but hardly a reason for the extremely superlative importance that is attached to it. It is also true that Om is more comprehensible in meaning than any other term signifying God in Sanskrit, or in other words, that it connotes a number of attributes that no other word or syllable singly does, but even that is of secondary importance. The deepest and, in truth the highest, reason is that the significance of Om is the key note of the realization of the Divine Spirit. The several letters of Om, with unparalleled exactness, mark the successive steps of meditation by which one rises to the realization of the true nature of Divinity.

The process of this realization is exactly the reverse of the process by which the mind acts on the external world. If the latter be called evolution, a fading out of the internal faculties of the mind till they become entirely manifest, the former should be called involution, a folding in the mind within itself, till the faculties that were working on the outer plane retire from outside & sit down inside

for more interior work To take a familiar illustration, when an archer shoots a mark, he directs his attention from within outwards with his eye pointing towards the mark in the same straight line with the arrow, he stretches the bow and lets the arrow fly This is how the mind acts on things external To pass within, to contemplate Divinity, he withdraws his senses from their outward course, and when the outer activity of the mind is stopped, he passes by gradual steps of reflection, embodied in the constituent letters of the syllable Om, to the more interior and therefore more perfect realization of the Divine Spirit

Before we begin our exposition of the several letters composing Om, it will be useful to present a rough outline of the four planes of manifestation of mind's activity The Divine Being is a Spirit, and to realize this spirit we have to pass through his outer manifestations to the more and more interior ones, till the final cause, the Spirit, is reached Perhaps, our understanding will be much facilitated by taking the analogous case of the working of the human spirit, although it must be remembered, that an analogy is, at the best, an analogy, and not an exact coincidence

Let us begin with the case of a watch maker He has made the watch, and the principles embodied in the watch are doing their actual work The spring, the balance, the wheels, and other pieces of the machinery, all perform their respective appropriate functions and the minute and hour hands regularly move on the dial In fact, the skill, dexterity, and designing capacity of the

watch-maker must only re-told it, and complete the watch but the very material force and mechanical principle is that the watch-maker had a *bodily*, *actual*, *living* in the watch and over every where seen by the precision and regularity of course of application parts. This is its most external, the first, and the most palpable manifestation of the watch-maker's skill. Then the spirit outwardly stamps matter with it's impress. This is what has been designated (in the *timely* personal) "the WAKEFUL phase of the externally manifested mode of spirit's existence.

But secondly the first watch-maker is the world since he set up to manufacture a watch, must have made a *finished* watch i.e., must have *done* all the work. He must have previously known the prior type or the fixed activity his horologium, the principle of transmission of motion by wheels and pistons, the principle of escape-wheel, the first coil, elastic and other properties of steel wire, broc, jewels, &c and in it have patiently and slowly elaborated in his mind a scheme of the application of all these principles, till a definite purpose could be carried out by them. He must have thought out the how and one of one arrangement and the other and chosen one in preference to the other till he finally settled upon a mentally perfect scheme of the watch. He must have mentally seen his own watch, thus slowly moving, thus ultimately stopping and again by a winding for possibility of further movement. In short the watch-maker must have drawn from the previous store-house of his knowledge the necessary items of

information, applied them properly, and for a time *lived in the self made design*, before he was actually able to undertake the manufacture of a watch. This is what has been called "the CONTEMPLATIVE phase", or the designing mode of spirit's existence.

And yet, this is not all. There was a time when no hought, not a trace of this design existed in the watchmaker's mind. His mind was a store-house filled with promiscuous information, not yet arranged or applied. And the principles embodied in the watch were not *all* he knew. Perhaps he knew much more about astronomy, physics, psychology, mathematics and æsthetics, perhaps about chemistry, medicine and ætiology. A merely fragmental part of his knowledge was brought to light and applied. Compared with the knowledge that was actually rendered *useful*, his whole information was encyclopaedic. And yet, was he, all the while, conscious of the vast amount of massive information that he always carried about himself? Surely no! In moments of bright recollection, or in moments of practical necessity, only fractional portions of his deposited experiences were illuminated and called forth in conscious array before his mind, but the vast majority of his cognitions still slumbered as latent ideas, like congealed, solidified, incrusted bits, in the dead calm, silent chambers of his brain or sensorium. Revocable at pleasure, they were the *invisible* guests of his mind, living for the most part in the background, shaded from immediate recognition by the exquisite, dark veils of oblivion hanging over the chambers of memory. This condition has been de-

named the " SLUMBERING phase," or the inactive mode of spirit's existence.

Beyond the *Waking* phase or the active manifestations of the mind as embodied in material things and phenomena, like phantasmagoria, projected from within the magic lantern outward on the *specular screen*; *beyond* the *contemplative* phase, or the energetic display of mental activities, now reconnoitering one group of ideas, then another now selecting them arranging till, as in a dream, woves into a *text* stands before the mind the glowing picture of a marvellous pantomag *harmolos* unconscious of *itself* the *slumbering* phase, or the inactive repose of mental faculties, repose with tactful or sensual meditation, impelled to remain by the omnipotent law of reaction, at an imperative rest; *beyond* these and *behind* these, removed far far away from these phenomena activities and passive modifications, resides the *true self* — the *subtler spirit* the watch maker essence. This has been styled the **ESSENTIAL** mode of spirit's existence.

Let us clearly conceive these four modes of spirit's existence, the *Waking*, the *Contemplative*, the *Slumbering* and the *Essential*. Man, in his life, repeats these modes of his spirit-existence every day. When it is broad daylight, and the human mind is fully awake the eye perceiving colors, the ear hearing sounds, the nose smelling vapors, the tongue tasting fluids, and the body feeling solids, he lives a life in material objects. This is the *Waking* state. When the folds of darkness overtake the day and the ploughman homeward plods his weary

wine, when, perhaps, the ignorant laborer tries to forget the severity of his toil in a cup of wine—the active world retires, and so does our model man. Straight he stretches himself upon bed. The eyelids close as with a superincumbent weight, and gradually the other senses give way, and our model man has fallen into sleep. Perhaps he is dreaming. Suppose he is a student. The solid walls of his seminary have really dissolved from his view, for he is not waking. Without books, class fellows, or companions, he is lying on his bed, solitary and alone. And yet he dreams. The examination hall with its flocking candidates is pointed before him, himself seated amidst them. The papers are distributed, so to day, so to morrow, and the so day after (all in the dream). Home he returns in anxious wait for the result, and lo! a paragraph in a gazette or a telegram from a friend, brings him a cheering news, or, perchance, the news of his failure. Wonderful are the mysteries of dreaming. This corresponds to the *Contemplative phase*. Soon after the dream, or without a dream, he falls into a sound slumber. Where is that living voice, and that active brain? Where are those dreamy paintings? Have they vanished, melted into *nothing*, or been annihilated? Stored in the organisation, though invisible, lie the possibilities of their manifestations still, though concealed and materialized, so to speak. This is the *Sleeping state*. How speedily flows the current of life. Day after day of wakeful activity passes away, night after night of disturbed or sound slumber is counted. And yet, amid these changing scenes, these veering manifestations, man

preserves a sort of independence, his personal identity because he is the *Eternal* existence to whom the aforesaid states are either accidents or non-involving influences.

Doubt not, gentle reader but that the spirit exists in these four moods. The wakeful mood is the most exterior the contemplative the more interior the slumbering the more interior still, till we reach the innermost reality the essential spirit. And so God's spirit which is *divine* bolder infinite far *spiritually* exists, an embodiment of principles, does design and import life a *Divinity* to all external nature. And the first glimpse of Divinity that is caught by the dry scientific mind is of the most external kind, in fact, derived from the adaptation of physical motions to one another their regulant precision, regularity and such that other traits the mind exhibits to a mind well-versed in the study of effects. After the mind has familiarized itself with this there dawns a philosophical perception of the last and design of nature with which perception the mind rises higher till the design itself is found to be the outcome of constitutional and spontaneous tendencies of the Deity called principles. Contemplating from the platform of these principles, the mind rises to the Foundation of all principles, the Essential Divinity embodying all in One.

These being the successive steps through which the mind rises to the contemplation of the Eternal, One; present Being, the syllable Om, which consists of three letters A.U.M, or ए॒ उ॑ ए॒ and ओ॑ is made the means of this contemplation; for A presents the wakeful phase, U the

contemplative, and M the slumbering phase, not merely mnemonically but by virtue of their inherent meaning. Hence, the true devotee, in the recitation of Om, thinks of the three letters composing Om, dwells on the meaning and signification of each letter which represents one corresponding phase, and thus lives alternately in the order and regularity displayed in nature, in the design moving nature, and in the principles spontaneously and naturally elaborating design. Since the very lowest phase thus contemplated, involves but the highest generalization of the order of the universe, its contemplation is preeminently calculated to develop concentration & concentration facilitates contemplation, so that ultimately, by the continued action and reaction of both, the light of the Supreme Divinity begins to fully shine in the heart of the *yogi*. Hence the words of Vyasa .

“स्वाध्यायायोगमासीत् योगाम्बूध्यायमामनेत् ।

स्वाध्याय योग सप्त्या परमात्मा प्रकाशते ॥”

We come now to the explantion of the three letters ए, उ, and म or A, U, and M

In contemplating the deep signification of A the *yogi* holds before his mind the vast expanse of the universe with its mighty orbs rolling in their magnificent splendor undisturbed through vacuous paths, carving ethereal waves of unseen exquisite beauty in the ocean of infinity, and contemplates upon the grand meaning of the universe, for in the words of the Upanishad, the mighty volume of nature is spread as a commentary on the nature and attributes of the Eternal Omnipresent Being. The uni-

verse appears to be dominated by law and law, organization of definite parts. And such is the uniformity of plan in this organization, that even the most delicate—whose flight, counted millions of years ago, ranked as the speedy wings of ether at the remarkable rate of 180,000 miles per second, has not as yet been able to penetrate the atmosphere of our earth—yet even this more delicate are organized material in the same place as which the solar system, of which our earth is a part is constructed. To contemplate the wise and intelligent structure of the universe & structures there as perfect as that of the most highly developed being on earth, may a structure as red endow'd with a brain, a stomach, the feet and the various other parts justly composing the wondrous organism of the microcosm. Let us turn our attention to the 4 billion suns of Alberro's Code (LXXXI, 431—34) so the crowd born of the emanation is typically represented by our solar system.

यम भूमि प्रमाणस्त्रिचमुतोदरम् ।

દિવ્ય ધર્મની સુરતનિં તાપ્તે જરી હાય માન્યાએ નમ ।

यथा न्यायसुविद्माण प्रश्नर्थः ।

ચમણ યાદું ચાલ્ય ૧ તથીના ટાંડ મળ્યાં જત્તા ॥

यथा यात् प्राच्यापानो चतुर्द्विरुद्धो भूषण ।

‘दियो यज्ञके पर्यामोहनकी जगेत्रापुष्टि वृषभे नमः।

अस्त्रां वाप्तः । १५८ पदः । १८३

卷之三

Which mean —

'We approach (in our contemplations) with highest reverence, the Great Adorable Being, who has made this frame of the universe as a living demonstration of His existence, as a highly fitting lesson on His nature and attributes, and who has placed in this wondrous organisation the sun with its luminous atmosphere as the brain, (1) the super terrestrial space intervening between the sun and the earth as the stomach, (2) and the earth (typical of all planets) as the lower body, the feet (3) 'We adore the Great Being in whose creation the sun & the moon are the two eyes, (4) and Heat the mouth (5) 'We adore the Great Being who has made the atmosphere the lungs, (6) and the directions of space the organs of hearing (7) Let us adore Him, the Infinite Being, the source of all Wisdom

'Here is displayed to the mind of the devotee the scheme of perfect organisation For, is not the sun, with its atmosphere, the brain of this system? The brain in the human body, technically called the *cerebrum* and the *cerebellum*, is an organisation of sublimated elements, a battery of vital powers, the seat of nervous energy, the controller of all motions and functions of the body And the sun too, like the brain, is a reservoir of sublimated elements, an infinitely powerful battery of magnetic, electric, optic, actinic, caloric and dynamic forces, the seat of all combustible, vegetative energy, and of what has been called in geology by the technical name of sub aerial denudation, the controller of all planetary and cometary motions. And the super terrestrial space

working with the atmosphere is truly the stomach, the origin of digestion, refining and elaboration, the material consigned to it. It is in the atmosphere that clouds are formed, vapors attenuated, streams of electricity generated, surface particles of earthly salts and metals volatilized, and the products of all these processes diffused and mixed up, till all is reduced to a homogeneous fluidly carried above the lower strata of the atmosphere there condensed, and then poured out as pure precious fluid feeding rainfall. Very like the stomach that after refining, sublimating and attenuating the food it receives extract from its jelly contents the electra of the crimson vital liquid, and pours it forth, like rainfall, into the heart. Before, however the materials pass into the stomach, they have to pass through the mouth, that by the aid of its maxillary organs divides and subdivides the solid food, till it is powdered down and mixed with saliva and thus converted into a fluid material. In the same way before the earthly materials are consigned to the stomach, the atmospheric space, they pass through the mouth, the Heart. For what is the channel that transmits the earthly materials to upper regions? What is it that powders, atomizes, and reduces to vaporose subtilty the hard solid materials of earth, or what is it that dissolves these materials in the salta of nature-water? It is heat that does all the work. Impelled by the restless, vivifying vibratory oscillations of Heat, solids are dashed into liquids, & liquids into gases. It is by Heat that gaseous particles, thus endowed with rarity are borne on the wings of warmth to upper regions of comparative cold. It is Heat that lifts out of the liquid lake

the watery elements of the atmosphere' Heat is the mediator between the earthly materials and the atmosphere, just as mouth is the mediator between the food and the stomach And the foot is the lowest part of the organisation, symbol of obedience to the throned monarch, the brain It obeys the motor impulse communicated to it from the brain through the nerves. So does the earth obey the influence of the sun communicated to it through the etherial channels of space The eyes, in the human organism, are constructed to enable man to perceive colors & develop taste Similarly, the light beams of the sun, *antrasas* of the mantra, develop the spectral universe, thus standing in the same relation to the universe as the eye stands to the human body The human lungs are fitted not only to act as the bellows, drawing in and expelling air or to oxygenate blood, but to draw in invisible elements that directly strengthen the brain So the atmosphere is fitted not only to attract particles of vaporous matter or repel the suspended earthly particles but to draw out from the earth, especially at the two poles, as if at the ventricles, streams of positive and negative electricity that leave the earth for ever and for good.

'The analogy, therefore, is complete in every reasonable aspect. The whole universe, to the contemplation

* To impress the reader with this part only the analogy we will present of slightly differing pictures of the same from different parts of Veda's literature, so that he may be able to form a somewhat general and comprehensive conception of the organisation of Nature, and not take the analogy too literally

of a creature prevents it from being affected by it, the eyes, the ears and the feet. And it is this that the human body is organized. For every part is a portion of the whole to the extent of its capacity; the length of the longest of the limbs and the breadth of the whole body and the remaining correspondence, is the adaptation of the parts of the one to each other in a manner fitting the One person. Ernest Spiegel observes in his meditation, "For as in the living body let us inquire, Are the brain, the heart, the lungs and the other parts in their mutual economy and the vital physical or physiological functions, all according to the power of dead matter? Is this dead-like subsistence of parts merely the result of chance or of mere haphazard creation of atoms? Here the blind forces of matter

શાસ્ત્રા ચાષોદકારિષ્ટ ગોચરી થો પરમદા ગ
પડ્યાં ભૂમિરિષ્ટ શોચાતથા લોકો ચસુછયન् ।

God has placed super terrestrial spirits in the place of the stork, so to the place of the bont' ark to the place of the fort, and op-a-wan in the place of the ear mafly.

12 December 1944 -

परिमूर्त्ति चक्रवी चक्रण्डीं दिग् शोत्रे याऽद
हतापवेदा । याहुं प्राप्ता चक्रदीं विज्ञमस्य पहार
एविही द्वेष परंभूतान्तरात्मा ।

The Eternal Spirit that's older than the Father of all the
has disposed the Son in stead of the Father.
spirit I search forever, upon the
Earth of the creatures the Son is in the Sun who is the
eternal spirit a little longer, then he is to be in the Father who
the planets to His feet. It is there that He lives.

met unconsulted, and, after unexpected, unknown and unpredictable clashes, embraced each other and linked themselves into the apparently beautiful organisation of man? No, this adaptation of functions is not in vain. The edifice, constructed of the brain, the lungs, the stomach, the feet, the ears, the eyes, and the mouth, is but the building of the theatre. The adaptation of its rooms is the design of the architect. Surely, the architect made it for some one to act in. Who are, then, the actors on this arena of the human organisation? The actors, no-doubt, there are, but they could not manifest their skill and activity without a proper and well-managed stage. These actors are the five organs of sense - of hearing, of touching, of seeing, of tasting, & of smelling, the five organs of motion, the hand, the feet, the throat, the generative and the excretive organs, the five vital nerve forces, of expiration, of inspiration, of blood circulation, of glossopharyngeal action, and of muscular contraction, in general, *manas*, the internal organ that originates the impulse to communicate with the external world, and displays the power of imagination, *buddhi*, the faculty of decision, *chitta*, the faculty of memory, and *ahankara*, the organ of personality. These are the nineteen invisible actors in the drama of life. The human spirit, through the physical temple, manifests his powers of life, sensation, locomotion, memory, perception, imagination, decision and individuality. For how can life be manifested, unless the various parts of the body be mutually adapted, the one supplying the demand of the other, and the mechanical, chemical and electrical forces, generated by their mutual action and friction, be

are liberated? It is then necessary for the body to possess an organization, before it can evolve mechanical and electrical forces in equilibrium with each other - and further it is necessary for these forces to be well organized, before life can manifest itself. And it is only when life has thus vitalized the body, rendered it elastic, impulsive and vibrant, that it can manifest any tendency towards sensation or locomotion. Not before the principle of sensation is fully established, can perception and imagination dawn; and it is only after perception has provided with requisite mental apprehension, that the faculties of comparison and discrimination can come into play and weave the mental impressions into generalized, symbolic ideas. It is these ideas that memory takes in, and so carefully stores. And lastly it is on the faithful retentivity of memory that the mystery of personal identity hangs, for what is personal identity but that each human spirit feels himself as separate from all others, on the ground of the entirely different experiences he has had. It is thus evident that the physical temple is but a grand stage well-prepared for the purpose, on which the master-dramatist the human spirit, sends his vice-gerents, each in his turn, one after the other to act and prepare the stage for the entering. On the stage of the physical temple appears the first vice gerent Life, acts his scene and prepares the ground for the next vice-gerent Sensation. He in his turn, plays his own part, and fits the scene for the advent of Perception. Comparison and Memory to turn, till human spirit himself, in the last appears on the fully prepared stage to manifest the

potencies of his *personal individuality*. Not without purpose, then, is this beautiful adaptation.

As with the human spirit, so is it with the Divine Being. Why this wonderful disposition of the sun, the moon, the planets, the atmospheres and the elements in the actual positions, they hold in Nature, but that the Divine Spirit required the organisation of physical elements into a perfectly vitalized body of the universe, like unto man, to manifest His eternal elements of Universal life, sensation and intelligence, and to give His impersonal personality an expression on the outer plane? Hence it is that the *yoga* starts with the letter A of the syllable Om, repeats in his mind its deep signification, pictures to himself the seven-organized fabric of the grand universe, settles himself upon its functional and anatomical organisation, contemplates its necessity, its purpose, its usefulness, and its reality, is deeply impressed with the existence of the more interior and spiritual principles (the nineteen principles enumerated above) impatiently pressing for manifestation and thence contemplates the All regulating, All pervading Spirit, *Vaishvanara*, which is exactly the sense of the letter A out of the three letters composing Om.

And now to the second phase of contemplation. Out of order, comes out order, out of chaos, chaos Organised forces acting upon matter will produce organised structures, a chaos of forces can only result in chaos. Mathematical science is full of proofs of this proposition. Take, for instance, the orderly, uniform, and regular motion of a body in a circle. Mathematicians tell us that this motion is the result of two forces, *centrifugal* and *centripetal*. If

the *inner body* of the man (body *me*) and the *outer body* of the *universe* to which it belongs. The *ontogenetic factor* + *The*.³ Thus we have again + 1 at this stage a body + power to act + its own + joined energies to. forms are balanced by each other and has a due due to relation to the *inner body* of the body and the *outer body* of the *universe*. This definite relation (or + 2) is the *inner living organization* of the two factors) whose can produce a regular motion. Let there be another definite reaction, and the motion will be regular. There is no doubt that it is the *internal organization* that gives form and order to the outer manifestations. Or to give further illustrations. It is the *internal arrangement* of particles that determine set the *size*. It is the *internal mobility* of the particles that produces the *tribe* & *group*. It is a too the *internal common relation* of particles, producing what is called the *expansion* of the *substance* along the paths that produces the *present* *constant*. Or to take more familiar examples still. It is the *tertially* *retread* or *guidance* in the seeds that gives each of them the power to reproduce exactly its own kind and no other and finally the *human* *specie* & *form*, colored as they are, with *internal* through *intervable* *organizations* because of being formed by extracting, through the activity of the *ital essence*, particles from all *parts*, *organs*, and *functions* of the *living body* (पृथिवीमध्ये | विषेशं). are only by virtue of this *internal organization* capable of reproducing exactly the *human* *organism*. Thus it is clear that it is always the *internal organization* of pre-existing bodies that develops form, order, organization and

adaptation in the exterior. Must not, then, the All-regulating, All pervading Divine Spirit, *Vaishwanara*, that builds up this grand and highly perfect edifice of His Physical Temple, the universe, be also Himself organised? Surely the plastic, formative, associative, dissociative principles of the Divine Power, must themselves flow into *definite tendencies*, and be filled with a law of *co-operative sympathy*, causing periodicity in their activity, just to give birth to such precision, regularity and periodicity, as the sun, moon and stars, together with the earth and planets, display in the succession of days and nights, of seasons and tides, of light and darkness, of rising and setting, of eclipses and occultations, of perihelion and aphelion, of forward and retrograde motions, and of the alternating phases of the satellites. And yet that is not all. There are millions, nay billions of organisms of each species—and the number of species both in the animal and vegetable kingdoms is innumerable—each not only growing, living and reproducing its own kind, but also manifesting feeling, sensation, perception, judgment, memory and intelligence, according to the degree of its refinement. Whence this display of wonderful powers and activities? Surely the Divine elements of life, sensation, and intelligence, must have likewise flowed into mutual harmony, fused into unity, and interblended into an interior organisation, whereby to develop such well-endowed and adapted organisms of living beings. Before the materials of the Universe were disposed into the seven parts of which the fabric of the Universe is made up, the interiorly organised Being, *Tatjasa*, 'brooded over the design of creation, and before the elements to

motion were appropriated by life three of life by others too, and those of sensation by intel' power that ordains us organisms with various faculties to serve Divine Being. *Tayam* is ed in the yet un-templated design of living creatures. To contemplate God His excellent designs, in the interior construction of the universe is to contemplate Him in the 2nd phase as the *Concupiscentia* phase or which is more literally the "Dreaming Phase." For as is a dream when man but partially awakes from the conscious work and action of the day; a so-called physical sleep comes on. The activity of the reason, whereby the internal spirit might have acted upon outer matter is suspended yet the mind is not at rest. Playful amidst the many disorders of His cerebral motion, it collects the materials of its recollect ed sensations and ideas, and for the time not discriminating between these ideas and the objects of which they are the ideas, weaves them into a texture, and whilst dreaming enjoy the scene, just as really as though the texture had been made up of the actual objective material. So is it with the *Carnificatrix* Phase. For although we do not view God as acting upon universal matter and disposing it of in various shapes, yet we view Him on in a dream, associating particles of matter aggregating and disposing them in their respective places, till an entirely complete design is interiorly contemplated. As if retired from the physical universe God is viewed as contemplating the design of creation.

From this view of the D. Unity which is exactly the sense of the 2nd letter U composing One, the 2nd phase of the contemplation of the 3rd letter M, corresponding

to the third phase, the *Slumbering* phase. We have mentioned that in the state of dreaming the mind is but partially retired from the conscious work and action of the cerebrum. When, however, sound sleep overtakes the dreamer, the mind wholly retires from the cerebrum, only maintaining the life of the physical frame, restoring the vitality and strength of the body, by its recuperative and constructive processes, which take place all of them, so to speak, involuntarily. So let us contemplate the Divine Spirit. Let us consider what determined the flow of the Divine elements of life, sensation and intelligence, into mutual harmony? What made the elements of God's intelligence arrange and dispose themselves into a perfect design of the universe? The human mind is moved to a conception of new thoughts or to a planning of new designs, either under the influence of education or under the stimulation of some keenly felt necessity, or, in a few cases, also through prospective caution. But the Divine mind is not subject to such laws of *education, necessity and precaution*, as frail human beings are controlled by. The law of Divinity is His own constitution. Unimpressed by any external motive, unurged by any want born necessity, the elements of God's will flowed into an organisation of design, only impelled by inherent omniscience and constitutional spontaneity. Or, in the words of the Upanishad

‘न तस्य कार्यं करणं च विद्यते
 न तत्समो नाभ्यधिकश्च दृश्यते ।
 परास्य शक्तिर्विविधैव आयते
 स्वाभाविको ज्ञानवलक्रिया च ॥

The First & vital Spirit undergoes no modifications, requires no instruments to work with, has no equal, nor any superior. He is the Supreme Parent. He is endowed with infinite omniscience, omnipotence and authority. As he touches under the creation of the Lord, the respiratory functions, and the recuperative processes are all carried out in greater regularity, precision, and uniformity, only by virtue of the mere contact of the spirit with the body, requiring neither skill, nor design, but the mere spontaneous activity of the soul so far as the uttering phase. God creates or exercises his infinite omnipotence and omniscience, with the greatest apparently precision and perfection without the exercise of skill, or brain-calculated design but by the spontaneous working of the spirit, self in great principles and ideas, where embodiment there is. From this belief in the spontaneous activity of the Divine Mind, there flows a soul-conviction; for this belief, instead of generating fear, or the sense of apprehension, creates strong faith in the infinite wisdom of the self-intelligent principle embodied and condensed, to be spent in Godhead.

Or to approach the subject in another way let us consider the process whereby the bodily eyes are made to perceive external objects. The organ of the eye has been likened to a camera obscura, its aqueous humour crystalline lens and viscidus humour supplying the place of the reflecting mirror, and the retina playing the part of the plane of ground glass in the ordinary camera. Just as focusing is necessary for a clear image of the object

being; formed, so the appended membranes in the organism are the focussing apparatus whereby, the eye is adjusted to any desired distance. The organ of the eye, therefore considered merely as an organ, possesses the power of seeing no more than the camera of the photographer. At the back of the camera stands the photographer who adjusts the lenses, takes the image and perceives it. So is it with the human eye. At the back of the physical eye resides the principle of visual perception, at the back of the ear, the principle of hearing, and so at the back of each sense, the true principle of corresponding sensation. When man has 'shuffled off this mortal coil,' he is no more destitute of these principles of perception and sensation than is the photographer destitute of the power of vision without his camera obscura. The human spirit is the *true embodiment* of these principles. So is it with the Divine Spirit. He is the true embodiment of all eternal, unchangeable principles, residing at the back of all form or organisation and independent of it, and standing at the foundation of all design. He is, in fact, the Supreme Eternal Omnipresent Spirit, of whom the Upanishad says—

अपाणिपादो जवनी पहीता
पश्यत्यचक्षुः स शृणोत्यकर्षं ।
स वेत्ति विश्वं न च तस्यास्ति वेत्ता
तमाहुरप्य पुरुष पुराणम् ॥

He has no physical hands and feet, but without hand or foot grasps and moulds all matter by virtue of the inher-

the origin of Omnipresence as One presence. He has no physical, corporeal He does not, nonphysical one, but He is the all, as material origin of thought, but He knows all, and to whom I U known. He is the Supreme Spirit who penetrates All. God is, therefore, named by this phrase as He used as Foundation of all ideas and from past. This is the S. ultimate phase the name of the j. & letter U, comprising the mass of Name Om.

The fourth, a syllable which is no more or letter but a combination of symbols but it is the true Janmala Name represents the Central Universe, the True Atma, the Divine Spirit, the Incomparable Imperishable Indefinable Unthinkable Lakshmane Bringer, only expression of Self in Self, is the Above also J. Le Learned, without a trace of the nature of the conditioned world about Him, All-causing, All-powerful, One and only. He should be known.

We cannot better do in this interesting though imperfect and necessarily brief explanation than in the words of Prabhuji. *Shriji Prabhupada*—

**एतद्देह सर्वकामं परद्यापार्थं वस्त्रं एटोहारम्
याहिद्वानेति नैवायतनेन वक्तव्यम् त्वं ति ॥३॥ ए एवे
क्षमाद्वामभिष्पाद्यात् ए तेमेव मंवेदितप्रार्थमेव
वक्तव्यामभिष्पाद्यते । तस्यो मनुष्यसोक्षमुपवन्दयता
ए गाम तपसा वस्त्रावर्णं च यदया सम्प्रयो महि
मानमनुभवति ॥४॥ पथं यदि हिमाचेष्ट गत्वा**

सम्मद्यते सोऽन्तरिक्षं यजुर्भिरुक्तीयते । स सोम लीकं
 स सोमज्ञीके विभूतिसनुभूय पुनरावर्त्तते ॥ ४ ॥
 य पुनरेतन्त्रिमाचेणैवोमित्येतेनैवाक्षरेण परं पुरुष-
 मभिध्यायोत स तेजसि सूर्ये सम्बन्धः । यथा पादो-
 दरम त्वचा विनिर्मुच्यत एवं ह्यै स पाप्मना
 विनिर्मुक्ता स सामभिरुक्तीयते ब्रह्मलोक स एत-
 स्माज्जोवधनात्परात्परं पुरिशय पुरुषमोक्षते तदेते
 ज्ञोको भवत ॥ ५ ।

तिस्रो मात्रा सूर्युमत्यं प्रयुक्ता

अन्त्योन्यसक्ता अनविप्रयुक्ताः ।

स य त् क्रियमु वाह्नाभ्यन्तरमश्यमासु

सम्यक् प्रयुक्ताः त् न ऋच्यते च्छः ॥ ६ ॥

ऋग्भिरेत यजुर्भिरुक्तिरिक्ष

स सामभिर्यत्तज्ञावौ देवयन्ते ।

तसोङ्गारेणेवा यतनेनावेति विदान्

यत्तच्छात्मजरमनृतं भय परञ्जेति ॥ ७ ॥

O' truthful inquirer, On is the Great God Wise
 men attain the object sustained by this Om He who
 contemplates it, the 1st *nātra* of Om, i.e. contemplates
 God in the 'awakeful' phase, soon becomes wise, and even

The death & rebirth in death the love of creation, the
treasure of desire no pleasure, but a life of creation,
a study of control of power & the joy and pleasure
of birth, and the statement of creation & the joy
as the pleasure of the Being. He who is capable
of the same in birth & death in the creation
is reborn in a spirit of the world & the Being is
reborn by him as the Being transported to the
spiritual world and there reborn & born in the
reborn as man. Both the creation & the
world of Om is the & God as it may become
it created, and creates itself. But as a spirit
created of us & used like a beam & new age
so is the ego who uses up the & world & creates
of his own self, & he is & is & is the cause
and fee with his partiality. In the above plant
Grade L tree even the & the Allper of the
Overcurrent Sprit & & more. To adapt late
The three fold of Om in the & a plot & as
that is formed over the & the & the & the & the
troubles of this world & creation, two of the first
are centers placed in the most exalted intellect &
each po the earth & that of the second is a being
with the joys of the spiritual world, a life contempla-
tion of the last even a blenes him with world &
immortality.

PECUNIOMANIA

—o—
UNDER this head, we propose to deal with the question
"how far the pursuit of wealth is a healthy pursuit
Says Manu, II. 13—

अर्थकामेषु सत्त्वानां धर्मं ज्ञानं विघोयते ।

धर्मं जिज्ञासमानानां प्रसाणं परसं शुतिः ॥

It is only those who stand aloof from the pursuit both of wealth and of carnal pleasures that can ever obtain a knowledge of true religion. It is the duty of every one who aspires after this object, to determine what true religion is by the help of the Vedas, for a clear and perfect ascertainment of true religion is not attained altogether without the help of the Vedas.

In the verse quoted above, Manu maintains three propositions, firstly, the opposition of *artha*, or pursuit of wealth, to the acquisition of true religion, secondly, the opposition of the pursuit of carnal pleasures to the acquisition of the same, and, lastly, the advisability of the study of the Vedas for those who would make their business to investigate true religion.

The first and second propositions of Manu may be regarded as one, for the pursuit of carnal pleasures is in the majority of cases, so interwoven with the pursuit of wealth that it is generally impossible to command the gratification of the former without a previous inordinate accumulation of the latter. We take, therefore, the first half of the verse of Manu to mean that an inordinate pursuit of

"We are greatly stirred, at times, as this fraud or that scoundrel is dragged to light & there rise cries and moans over the corruption of the times, but my friends, these frauds and these scoundrels are not the corruptions of the times. They are the mere pustules which the body politic throws to the surface. Thank God, that there is vitality enough left to throw them to the surface. The disease is below all, infinitely more wide spread."

"What is that disease?" I believe that it is first of all *indifference*—indifference to truth as truth, next, *scepticism*, by which I do not mean inability to believe this or that dogma, but the scepticism which refuses to believe that there is any power in the universe strong enough, large enough good, enough to make the thorough search for truth safe in every line of investigation, next, *infidelity*, by which I do not mean want, of fidelity to this or that dominant creed, but want of fidelity to that which underlies all creeds, the idea that the true and the good are one, and, finally, *materialism*, by which I do not mean this or that scientific theory of the universe, but that devotion to the mere husks and rinds of good, that struggle for place and self, that *faith in mere material comfort and wealth* which eats out of human hearts all patriotism and which is the very opposite of the spirit that gives energy to scientific achievement."

Here is an eminent man of science complaining that the society is at present pested with four fatal diseases, *indifference*, *scepticism*, *infidelity* and, finally, *materialism*. And the cause of all this is evidently the modish worship of *mighty matter and money*.

In order that this truth may be more easily brought home to the earnest reader, let us cast a look upon the large number of lawyers, physicians, capitalists, tradesmen, engineers, contractors, clergymen, educationists, clerks, and other life draggers in the innumerable fashion

the professors of the day in this our country and who are not, not one of the very professors they bind on the board get off thine good walling to the judgment eye of the competition sick of that man. It is in vain that we are for a rational step upon the existence of these his ailing professors on the ground of being honest or of a moral and lawful right to do it, for they bring these professors would have sprung into this act. They do not burn and bury so thickly on a heap of sugar and lawyers and lawyers, physicians and contractors at the shrines of misery. It is literally true that money kills God that is more worshiped than the God of Nature.

Nor is that alone misery bring the portent of gloom all. Nay it is the topic of topics. There is the self styled reformer bewailing over the extremity of his country over the consequent misery sin and crime that prevails. He is awfully pained to see that sins do not flourish in his country. By long and tiresome efforts, he succeeded in establishing an institution that might have richly improved the resources of the material prosperity of his country; but his disappointment is past all description at the fact that the institution is soon doomed to starvation. Thus mediates the reformer in his solitary woods.—our country is poor less so we have no wealth; also and misery prevail, because we have no wealth this cannot flourish, because we have no wealthy institutions can not live long and succeed, because we have no wealth. From all sides is the ambitious reformer repelled towards the problem of wealth. He employs his gigantic material

intellect to the solution of this problem Individual enterprises alone can render his country wealth, but how can individual enterprises be undertaken without money? Perhaps, there is another solution He would introduce machinery into his country, and that would yield rich harvest of wealth and opulence. But machinery is costly and a poor country cannot buy it Or, perchance, our reformer is a *protectionist* He would not import machinery or foreign improved modes of carrying on industry, but would encourage and foster native manufactures Unfortunately for our reformer, unwise human nature is mad after cheapness, and competition falls, with its direful axe, the structure of *protection*, so carefully raised by the reformer

There is the materialistic philosopher What a charming thing is civilization! In accordance with his superficial modes of philosophizing, he analyzes civilization to rest upon wealth Steamers and locomotive engines, telegraphs and post office arrangements, printing presses and labor economizing machines would vanish into mere coal, iron and sand—fruitless articles—without the mighty, labor sustaining hand of wealth

Not is this the case with the reformer and the philosopher alone The politician, the statesman, the newspaper writer, the public lecturer, each in his turn, is hurled back upon the problem of wealth And thus the world, in its talks and conversations, lectures and public meetings, private meditations and silent reflections, echoes and reechoes ‘MONEY,’ till the whole fabric of society

begins to reverberate and the atmosphere is filled with phantoms of a like nature.

Please carefully observe the external traits and internal activity of the educated cultured society. Do you not note that at least seventy five per cent of the phantoms, that find their way to publicity in the educated world, owe their origin to the love of power, love of enjoyment (i.e., of pleasures of sense bought), love of honor, love of superiority, love of fame, and love of display? Why is it that the master commands obedience from his servants? Why is it that men always desire to move in circles of society higher than their own? Why is it that so many rascals and rogues would willingly incur or sustain the cost of royal expenditure, but to win mere empty titles of Rajah or Rai Bahadur or Sardar Bahadur? Impelled by impulsive love of power or love of superiority, love of honor or love of display or love of enjoyment! And where is the mighty engine to manufacture means for the gratification of those bawdy, lecherous, selfish loves? It is MONEY.

Again, go into the lower strata of society (by lower I mean lower morally though not necessarily socially,) and see what part the feelings of jealousy anger envy rivalry and competition play in this blind rush of living forces, called civilized life. The constantly increasing litigation, the strikes and feuds of nobility, the corruptions of court and police, the life sucking exhaustion of competitive candidates—all bear testimony that the society is at present deeply agitated by wretched feelings of jealousy, envy, rivalry and competition, no matter among men

Where would you find the men, who through benevolence of nature would restrict the operation of vengeance or anger? In the civilised society, hardly any! Perhaps the poverty-stricken, misery-laden wretch, who has not the means to practice the dictates of his rebellious nature, but has only the misfortune to be subject to disappointment and melancholy, may be found, here or there, dragging his life with impatience and restless nightmare O, if he had the power to wreak his vengeance upon oppressing civilized society! Does not all this, again, appeal to the potency of mighty MONEY?

Imitation is the grand principle upon which society is at present constructed. Imitation is the *fulcrum* upon which hinges the mighty lever of society. Not to speak of custom, fashion, dint of beaten groove, fear of idiosyncrasy, all of which spring in one way or other from the parental principle, *imitation*,—even in matters of religious belief, or in the department of opinions, ninety per cent. of the inhabitants of the world are swayed by the influence of the same all pervading principle, imitation. Speaking of the same ape like faculty of Imitation, J S Mill says—

'In our times from the highest class of society down to the lowest, every one lives as under the eye of a hostile and dreaded censorship. Not only in what concerns others, but in what concerns only themselves, the individual or the family do not ask themselves—'What do I prefer?' or, 'what would suit my character or disposition?' or, 'what would allow the best and highest in me to have fair play and enable it to grow and thrive?' They ask themselves, what is suitable to

rivalry and jealousy, all supplicating PLUTUS, to bestow them means of their gratification , can one see all this, and yet not swear fealty to the sovereign power, GOLD?

By dint of imitation or example, man is pushed from right to left to seek MONEY Society is a whirlpool, wherein are caught all swimmers on the current of life, then tossed with violence hither and thither, now hurled this way, and then, the other,—till man is no better than a '*money making machine*'

Is not this state of society deplorable?

See, what a wreck of nobler feelings, this *love of money* makes Duty clashes with interest Evils are shielded under the suppressing power of Munmon The dictates of higher human nature are cruelly set aside and trampled under feet? Physicians, instead of disseminating the knowledge of physiology, and making the laws of health public, disguise even simple diseases and medicines under the garb of foreign names, & the modes of their preparation, under the mysterious symbolism of prescriptions Instead of the numerous host of physicians, now existing in the country, wisely administering to the destruction of disease and blooming of cheerful health, their earnest prayer, every day, is, that men endowed with purse and power to pay, should fall sick oftener, and suffer more frequently Lawyers, instead of breeding feelings of peaceful friendship and encouraging reconciliation, encourage feud and strife, and fan the flames of haughty pride or revengeful animosity Tradesmen, instead of administering to the wants and needs of the people, and regulating with justice the law of demand and supply, get

all they eat and give as little keep than trade too per secret or patented, and delude the ignorant consumer with adulterated materials. Even the preacher or the Clergyman, whose business it should be to bestow consolation of simple truth and morality and to shed the sacred blessings of religious purity and spiritual light even in the grand mass meeting scheme of winding up his lengthy gloway affected hypocrisy infected sermons with a mysterious nonsense, which he himself does not understand and cannot understand.

It is not thus alone that urged by the society born instinct of boarding money the physician and the clergy man all alike are led to the perversion of their duty, and avocation. More serious still are other evils into which the society is plunged but in the possession of wealth. There is the rich wine dealer or the opium, tobacco or opium seller suffered to lie a bad scoundrel his trade in society and no one ever cast a look of disapproval at him simply because he is rich. There are thousands of poor innocent people charged with crimes they never committed, and are punished but the wealthy culprits, armed with bribe or corruption, influence or intercession, escape with impunity. I spite of the inspiration of the poet and the philosopher to the effect that all mankind are kin, I spite of the weak whispering of pure religion that all are children of one common Father in the wealthy class fostering inequality by its constant aggressions, oppressions, usurpations and tyrannies inflicted upon the weak and the poor. Under the strong fascination of money even the graduating student forsake

his tastes and inclinations if he has any, and although fully confident of his intrinsic unsuitability for the profession he chooses, he rushes into medicine, law, engineering and service, and floods the world with the consequences of his iniquitous calling. And the newspaper writer, who is never ashamed of calling himself the leader of public opinion, without a pang delivers up his conscience, and feeds the vanity of the party that supports him. Read the degenerate newspaper literature—for newspaper literature is seldom reforming, regenerating or elevating—and you will see, how little is devoted to sound advice, true leadership or to the cause of *justice* and truth, and how much to party feeling, sentimentalism, race prejudice, selfish bias, and wilful misrepresentation. All benevolence and disinterestedness is affected for mere show and ceremonialism, and in truth and in heart, exchanged for base selfishness and combatant sectarianism. Is this humanity?

The conclusion that irresistibly flows from the above considerations is that the '*love of money*' is now-a-days a disease, a form of insanity. Modern science of pathology would be imperfect and incomplete without a record of this discovery of the widest prevalent disease, that at present infects society and saps the very foundation of morality and religious feeling.

This disease is to be styled "PECUNIOMANIA", for, like all other forms of insanity, it produces destruction of mental equilibrium and generates incoherency of thought, it communicates an irrevocable bias in one infection, withdrawing the human mind from all other

This is of acidity and even of a J last. It creates a over-excited condition of the whole system, incompatible with generation, or even lessening of nutrition. Like many contagious diseases, cholera is like like, it spreads its germs of destruction more rapidly and more widely a disease caught by the susceptibl of generation of man. And like hereditary diseases, this is also easily transmuted from father to son from brother to brother and from companion to friend. Hence,

In man — we will hope still early enough express & assimilate to his advantage this all over the world of the world's malady.

In order that the appreciating reader may have no difficulty in diagnosing the disease we give below its most remarkable symptoms. Its symptoms are — insatiable thirst, or ambition always hungry stomach ; a phlegmatic (filled with indifference) & splanchnic (peevish) temperament; extreme sensibility and irritability; strong heart-burn of animal & inhuman passions; restlessness, anxiety & restlessness; bias of pride power and severities; paralyses of moral and spiritual faculties, insensibility to impressions ultramundane for not physical; extreme proclivities to over feeding, over clothing, dolence luxury and comfort an assumed air of superb & undependable personal wealth and infamy.

And now we will ask the intelligent reader whether is the sine of truth, justice and goodness, disease that render man name — a due to that smears tall metaphysics, looks down upon all thoughtful reflection, or philosophy and discards all theology as *quackeries* un-

practical, and absurd,—a disease that stigmatizes all efforts to ennoble & elevate mind morally, rationally & spiritually as theoretical,—a disease that pronounces self-knowledge as impossible—a disease that brings morality down to the level of expediency,—a disease that, instead of the worship of God of Nature, sets up a worst & most wretched form of idolatry, the worship of copper, silver and gold—a disease that denies to man the possession of any nature other than the one capable of eating, drinking and merry making we again ask, whether such a disease should not be at once uprooted, destroyed, and burnt never to grow again? For, so long as this disease exists, there shall be no morality, no religion, no truth, no philosophy

The law of the influx of religious ideas is sound mind disinterested truthful temperament, composed & tranquil attitude, powerfully persevering intellect and concentrated meditation And it is the foundation of these very conditions that the headlong pursuit of money under mines. The anxiety and pride, which the possessors of money invariably brings, rob the mind of its composure, and the complicated relations and interests which the possession of power (wealth is power) always engenders, even takes away the iota of disinterestedness or truthfulness that may have been left, till, restless through anxiety, turbulent through pride, and昏迷 through interest, man loses both the power of concentration and of clear thought.

How elevating and dignifying is independence, true, real independence, where man is no more a slave of his

surroundings and circumstances, but a master. A budget does not go that does more violence to the growth and existence of this & well condition in man than the promotion of wealth. A man proud of wealth is invariably aware of his wealth. A man healthy man is always in enjoyment of his health. He feels the increase of his power and the legitimately proud of the independence he feels in the exercise of his power. He exercises his body, moves & apparatus, whether he desires change of place or scenery; he takes no physical exercise whether he desires restoration of strength and vigour; he goes on a walk to breathe the free air of bearess or to enjoy the scenery of nature whenever he desires refreshment. He entertains elevated thoughts and purposes into mind at all, whenever he desires to feel as a true man, because of it; and he rouses the dormant creative forces of his self breathing nature, whenever disease or extremes of heat and cold attack him. In short, he is simply provided, in himself with whatsoever he needs. But the rich man is altogether dependent on the hand of matter—enervated by muscular action; prostration follows, borrowed from the activity of drugs, or the vain vibrations of attending physician, instead of latent healthy glow; rich veins but impeded digestion which strongly weaks the insulation of the heart to perform its function. Instead of simple diet and healthy stomach; dead photographs and mute portraits hanging by the walls of his rooms, instead of the scenery of nature; entire dependence upon the cooling power of amulets, and the warming properties of fire, refreshing power of beverages, and stirring influences

of vices, instead of natural endurance Is this the *memento* which a human being should feel?

It is not to this extent alone, that the effects of this tendency have extended Modern civilisation,—a phenomenon, mainly due to the chameleon like properties of wealth—*is* brimful of the illustrious consequences of this tendency. The ancient world produced barbarians and savages, because, they were gigantic specimens of human nature, living almost naked in caves or mere huts built just for temporary protection from wind and rain because, their wants being few, their arts were simple and not numerous because, possessed of wonderful memories, their knowledge was all they learned by rote, and their reference books or library, the infallible record on the tablet of their memory, because, possessed of a clear head, their illustrations were so simple and common that their reasoning must appear as shallow, because, being penetrative, they reasoned by analogy, and therefore they knew *observation* only. In short, they were men quite different from what the modern world produces. The modern world produces *civilized* men who are 'starved specimens of human nature', their architecture is grand and more permanent, their arts are complex and more numerous, their memories are for reference, and more faithless, their libraries are unportable and more cumbersome, their illustrations are heavy and unique because they have been bedubed as scientific by a process of baptism in unintelligible, classical and technical phraseology. Their reasoning is inductive, their test is experiment, and their logic is the theory of probabilities.

with contempt, the little hard indigestible shining bits of metal, known as coinage, for there is no liberty, genuine independence and dignity outside the exercise of these moral faculties of the mind. Mind is everywhere the regnant principle. The *furious* lion, the *gigantic* elephant, the *ferocious* tiger, the *howling* wolf, - the *blood thirsty* hound, have been *overed* down by the subduing power of the *superior mind* of man. The wild beasts of the forests have been tamed and rendered docile. The solid rocks have been compelled to part with their quarry the depths of the earth have been forced to yield up their locked in treasures, the mighty rivers have been made to change their course, the cataracts to give up their impetuous force to the whirling machinery, the water and fire have been driven to drag thousands of tons of loads every moment, at the tremendous rate of 40 or 50 miles an hour, and even the electricity of the heavens has been imprisoned by pointed conductors all this, under the guidance and control of the *superior mind*. Nor has the material universe, or the animal kingdom alone been thus vanquished by the power of the mind. Even arbitrary royalty, powerful oligarchy, the aristocracy of nobility (of blood), and the pride of heraldry have been thrown down and surrendered by the democracy of reason, 'the monarchy of mind,' 'the republic of intellect.' And further the pride of aged pedantry, hoary with age, has cast off its self-assumed importance, and learnt lessons at the feet of *superior*, though young minds. Even the industrious dexterity, and skillful ingenuity are bowed under the swaying omnipotence of new ideas.

It should, therefore, be clearly borne in mind that the richness of mind, is the true riches in life. It is a scarce wealth that deserves the greatest respect & highest reverence. Physical material wealth will be the lowest thing in our estimation, Upanishad—

**वित्त वस्य यथा काम्य विद्या भवति पूर्णम् ।
एतानि मायद्व्याप्तिः गरीया अप्यदुत्तारः ॥**

"With nobility of blood, age, professional skill or honest industry and knowledge (the wealth of mind) there are the five things to be respected the one following more than the one preceding it. This truth has been amply illustrated in the remarks made above concerning the superiority of the mind. The conclusion to be cherished is that the possession of *manas* (the mind) is the best possession, and that *at first* of these (as can be distinguished from the pursuit of wealth) is *the power* that is becoming of the nobility of human man. Mind is the true source of power ideas (or knowledge) are the true wealth, before which all else crumbles to dust, to rise no more. Says the Upanishad—

आत्मना विद्यते दीय विद्यते विद्यते इमृतम् ॥

True power comes from the spirit and immortality from the possession of ideas

आत्माधिकारः

आत्मत्वाभिसख्यभादात्मा, तस्य सौक्ष्म्यदपत्यचतुर्वे
स्ति करणैः शब्दाद्युपलब्धानुभितैः श्रोत्रादभि सम-
धिगमः क्षीयते, वास्यादीनामिव करणाना कर्णप-
योजगत्वदर्शनात्, शब्दादिषु प्रसिद्धा च प्रसाधको
इनुभीयते, न शरीरन्द्रिय मनसा चैतन्यसज्जत्वात्।
न शरीरस्य चैतन्यं, घटादिवज्ञूतकार्थ्यतेवान्मृते
चासम्भवात्, नेन्द्रियाणां करणत्वादुपहतेषु विषया-
सान्त्रिष्ठे चानुसृतिदर्शनात्, नापि मनसः करणा-
न्तरानपेक्षित्वे युगपदालोचनानुसृतिप्रसङ्गात् स्य
करणभावाच्च, पारिशेष्यादात्माकार्थत्वाच्चेतनात्मा-
सुभिगम्यते। शरीरसमवायिनीभ्या च हिताहित-
प्राप्तिपरिहारयोग्याभ्या प्रवृत्तिनिवृत्तिभ्यां रथकर्मणा
सारथिवत्प्रयत्नवान्विश्वाधिष्ठातानुभीयते। प्रणा-
दिभिष्ठ कथं शरीरपरिगृहीते वायौ विकृतकर्मदर्श-
नाद्वस्त्रधमापयितेषु, निमिषोच्चेषकर्मणा नियते न
दाक्षयत्क्षप्रयोज्ञेव, देहस्य वृद्धिक्षतभगुर्सरोहणादि
निमित्तत्वाहृष्टपतिरिव, अभिमतविषयग्राहक करण-

समुभिन्नितेन मनःकामया यदैकानेपुरेषु च पुरेषु रम
 इव दारकं न यत्विपयासो च नानारं रसानुष्टुतिपक्व
 भीष्म रसभिक्षियादर्गनादमेकगवाचात्तर्गतपुरेषु च च च च
 मयटश्ची क्षियत्वा विच्छायते । युद्धिमुखदृष्टेच्छादेष
 पुरेत्वैव गुणेण चागु मोयते । ते च च श्रीरम्भियगुणा
 च चादृष्ट चरेष्वेषद्वा । यतामावाप्नदेश्वृतिखादयाप
 श्वयमाविलोकादाद्ये शिद्यापुस्यचत्वार्थ तथाऽग्न्येन
 पूर्णिव्यादिगच्छन्निरैकादिति । तस्मा गुणा युद्धिमुख
 दृष्टेच्छादेष्यपुरेष्वधमावर्म्मस्त्वारमंष्ट्या परिमाप्तृष्ठ
 असंयोगविभागा । आत्मसिद्धाविकारि युक्तादय
 पुरेत्वान्ता चिह्ना धमाघर्म्मावात्माक्षरगुणानामक्षार
 चत्वारचत्वात् संस्कार च्छृङ्खल्पत्पत्ती कारणत्ववचनात्
 व्यवस्थावचनात् सहजा, पूर्वत्वसत् एव तथाचात्मे
 ति पञ्चनावरसमव्यरिमाप्तम्, सचिकर्पञ्चाल्प
 यादीनां संस्तोगस्त्रहितायक्षत्वाहिभाग इति ॥
 ॥ पुरेष्वधपादमाप्त चत्माविलोक्यम् ॥

EVIDENCES OF THE HUMAN SPIRIT

HOW painful is ignorance *Patanjali* says that ignorance is the only soil where evils can grow & germinate^{*} And so it is All the evil of this world is the result of misdirection of natural forces, ultimately traceable to ignorance Nowhere is ignorance however so baneful as when it appertains to the ignorance of one's own self Under the stunning effect of ignorance people imagine themselves to be deprived of their own vital essence. And the so called theologies of the world, no less than the materialistic objective externalism of the day, are busy in propagating scepticism, and even downright nihilism, on the subject As a matter of fact, more is due in this direction to the pious teachings of the so called religious world than to the sincere and logically-arrived convictions of philosophers and scientific men The conclusions arrived at by sincere investigators & unprejudiced, unbiased reasoners, are, at the worst, only doubtful and fluctuating They terminate in the confession of a mystery, or of some indefinite relation between mind and body But our wise theologians of all religions go further Their assertions are positive, dogmatic, and leave no room for doubt. The pious missionary, who believes in the perfected political religion of the western world, i.e popular Christianity refined, returns this unequivocal answer to the query—What is human spirit? "And the Lord God formed man (Adam?) of the

* Yoga aphorism, ii 1

Once admit that the human spirit is not a substance, or an entity, as real as palpable matter, (nay it is more real),, once admit, like Buddhists, that human life is but an evanescent spark, passing off like a transient meteor in the sky . or, like Christians, that it is a mere breath , or like modern subjective evolutionists that 'spirit' is only a conception inherited by the civilized races from their savage progenitors, who formed it, misled by the delusive phenomena of dreams, wherein a savage is represented to dream a friend coming and talking to him, whereas on awakening, he finds that the friend is nowhere, thus giving to the savage a notion, that every human being must have got a corresponding invisible second self, that appears in dreams, but is not tangible , once admit the airy nothingness of the human spirit, and down goes with it the whole fabric of all religion and morality Can *supernatural* Christianity, with its *gratis* scheme of salvation, be based upon this sand foundation of spirit-notion? O vain Christian ! wipe off your theology and your scheme of salvation, for there is no human spirit to be saved That which you would save, is but a phantom, a mere breath It is no substantiality And ye Mahomedans! get rid of your doctrine of prophetic interposition, for interposition will only save a phantom, that has already disappeared, or would perhaps be destroyed the next moment And all ye, who believe in the generation^{*} of human spirits, i.e in its creation out

* "Generation, progress and eternal existence are the characteristics of soul " Brahmo Samaj Tracts, Sad dharma Sutras translated by Navina Chandra Rai, Chapter III, Sutra, 85

of nothing by the first of the Daily understood that that springing into existence out of nothing will be taken back into the chaos, out of which it sprung, and be resolved into nothing!

This superstition, or misconception of the sameness of spirit is not confined to the popular state of religion alone. It has begun to permeate through the cultured world, till it has reached the stage of scientific speculation.

The mechanical theory of the world endeavours only to account for all physical phenomena by describing them as instances in the structure or configuration of material systems, but strives also to apprehend all vital and physiological phenomena by reducing them to the elements of mass and motion. Thus H. M. speaking of physiology says, "The era that has now become dominant (a physiology) and is ordinarily designated as the mechanical or physical, less has its origin in the causal conception long prevalent in the hundred department of natural science which regards nature as a single chain of cause and effect wherein the ultimate laws of causal action are the laws of mechanics. Physiology thus appears as a branch of applied physics, its problem being a reduction of individual phenomena to general physical laws, and thus ultimately to the fundamental laws of mechanics." Again, says Professor Haeckel in clearer terms, "The general theory of evolution assumes that in nature there is a great, unital, continuous and everlasting process of development and that all natural phenomena, without exception, from the motion of the celestial bodies and the fall of meteorites,

stone up to the growth of the plant and the consciousness of man, are subject to the same great law of causation—that they are ultimately to be reduced to atomic mechanics” Not this alone, but Haeckel further declares that this theory “is the only scientific theory which affords a rational explanation of the universe, and satisfies the craving of the intellect for causal connections, inasmuch as it links all the phenomena of nature as parts of a great unital process of development and as a series of mechanical causes and effects” † Working under the charms of this mechanical theory of the universe, Dr. Buchner, in his “Matter and Force” denies even existence to psychology or subjective philosophy. Many regard matter and its chemical workings as sufficient to account for all force and all mind. The notion of personality, immortality or independence of matter are again discarded by some as superstitious and absurd. Thus it is with philosophers and scientific men, who live from day to night in dread of utter annihilation.

Notwithstanding the fact that such materialism has long prevailed and even now prevails in the strongholds of Science and Religion in Western countries, it is remarkable to note that there have been from time to time men who have fearlessly explored the regions of nature and made attempts at understanding and stating the bare truth.

Deep researches in physiology have revealed the facts that the human organisation is endowed with a self-conservative energy. And physicians and medical men in

† Stallo's Concepts of Modern Physics, pp 19—20

elements which can take effect on me & my
efficiency against the nation. But I have
ed that it is limited to me & with the
power which goes to me for the "Adviser"
and that we must not let that happen.
The Von Neumann - Ettinger is the P.D.
which he is not & C. We must do what
we do not acknowledge & all people will be hel-
ped otherwise we will be right by this one
with many say this kind of thing. The same
point comes up by Dr. L. C. & I would
say if I was a part of the Adm. Com. I would
come down. It is the same point as the
Wilson, Roosevelt is up to. He is not supported
by Dr. C. & at the same time is not supported by
Dr. L. C. & political situation by Dr. Wilson
who would be real good because of his position
and by Roosevelt who is very good. Long
power Compt. the force, I mean the power before
and Powers of us the Adm. Com. that has been
the cause by which the war going to be increased.

We say system. Involving each process of
in the war. If I approach the basis of a system
then the question is how far has already & for a
couple to be the question of the genera of us. A t
least I am aware our writers have been com-
pelled to recognize that this issue may at be con-
sidered as a whole among them two main stated
by all. To say there a system which cannot be re-

ferred to the action of known physical or chemical laws, and which therefore temporarily, at any rate, we must term "vital."^{*}

It has also been maintained that there is a plastic carbon-compound, called protoplasm, composed of four inseparable elements—Carbon, Oxygen, Hydrogen, and Nitrogen,—which is the physical basis of life, and consequently very often the doctrine of organisation genesis of life has been urged. But to do justice to this physical basis of life, it must be remarked that although the presence of these four elements apparently fixes it as a physical basis, yet, that it possesses always a definite composition, is very much doubted. "It has not yet been shown that the living matter which we designate by the convenient term of "protoplasm" has universally and in all cases a constant and undeviating chemical composition, and indeed there is reason to believe that this is not the case" † Furthermore, in consideration of the vital phenomena presented by the lowest animals, scientific authorities have been obliged to confess that organisation is not an intrinsic and indispensable condition of vital phenomena. Speaking of Amœba, remarks Professor Nicholson, "This animalcule which is structurally little more than a mobile lump of semi fluid protoplasm, digests as perfectly—as far as the result to itself is concerned—as does the most highly organized animal with the most complex digestive apparatus. It takes food into its interior, it digests without the presence of a single organ

* Nicholson's Manual of Zoology, 6th Edition, page 7

† Ibid p 9 note

The interpretation of the experiments of α & β is
 a subject open to many possibilities & I have not tried to decide it
 completely at this time. It is best to suppose the
 interpretation of the β experiments to be that the
 crystallized polymer is good & that the
 the association is very slight & that the glass
 is not destroyed but it may be set by bonds
 between the units of polymer or between the units
 themselves, and with the same energy as the intermolecular
 unpaired valence valence bondings. It is proposed to
 publish a more detailed account of these experiments
 later. What is remarkable is that the same heat
 perhaps seems the same and it is possible though
 to get different results from different
 sources that it is equally a measure of some other
 physical force. — It appears that the latter
 higher degree probable that owing to association is by
 something which is not an ally polymer and therefore
 for which is conditioned by the same force higher in
 intensity and direction than the combination of all other forces.
 The presence of the two forces may be thought
 of even to be the first phenomenon of a fusion. When
 attempts to has taken been made to explain the
 phenomena of separation by the only right way known
 physiologically chemical force.

For long of the same the sun Henry seems to
 illustrate that in give a state of fusion which is at
 the limit of C_{∞} value, and yet many of the Fluorides
 at 411°C . Nor is there any group of the series

Kingdom which more admirably illustrates a very well founded doctrine, and one which was often advocated by John Hunter, that life is the cause and not the consequence of organisation for in these lowest forms of animal life, there is absolutely nothing worthy of the name of organisation to be discovered by the microscopist, though assisted by the beautiful instruments that are now constructed. In the substance of many of these creatures, nothing is to be discovered but a mass of jelly, which might be represented by a little particle of thin glue. Not that it corresponds with the latter in composition, but it has that texture and sort of aspect, it is structureless and organless and without definitely formed parts. Nevertheless, it possesses all the essential properties and characters of vitality, it is produced from a body like itself, it is capable of assimilating nourishment and of exerting movements. Nay, more, it can produce a shell, a structure in many cases, of extraordinary complexity and most singular beauty.

"That this particle of jelly is capable of guiding physical forces, in such a manner as to give rise to those exquisite and almost, mathematically arranged structures—being itself structureless and without permanent distinction or separation of parts—is, to my mind, a fact of the profoundest significance."

The irresistible conclusion to which the above leads and which Haeckel also holds, is that the forms, of their

* An introduction to the classifications of animals by Thomas Henry Huxley LL.D F.R.S., London, 1869, Page 10 - 11

organization and of their representations on the ground to be
like " like other than that by themselves which may be
called, b' the right and opposite spirit & acts & such
actions, and the result is that in the end in
the outer world we see world has lost itself
in a system of philosophy or the analysis of it
i.e. It has more a mere form & a mere protest
of organization. It is rather a set of the terrible
diseases which are reflected in the organiza-
tion, causing growth, is i. g. in the other &
enthusiasm, greed, & discontent. This is the inner
truth, overcome & forgotten. " As is the inextric-
able connection which prevails in connection with
bad masters, harringtons and ph'los. here in western
countries. Thus it is that they have been compelled to
admit a reality (call it material if it will please you)
yet, a reality which the ascetic philosophers of the east
styled above.

If we have properly avoided misleading ancient
eastern authorities on the subject, it is to the plain reason
that India of the present day derives its intellectual
activity such belief and conviction mainly from civilized
occidental England. Had we in the very beginning
called evidence from ancient Sanskrit authors just to
prove even these very positions literally there is no doubt
that their remarks would have been taken tailingly pro-
nounced as supersultant, w'ch much untaught and old-
grown; although, even after the best evidence from
western authors on the subject has been collected, there
is not to be found that systematic, exhaustive counter-

tion of evidence which is the characteristic of a settled or decided opinion

To come, however, to the proper subject, "Evidences of the human spirit from the standpoint of Vaisheshika philosophy." As already pointed out, the ancient philosophers of Aryavarta styled this vital principle *Atma*. It is to be remembered that *Atma* is one of the nine *dravyas* of the Vaisheshika philosophers. A *dravya*, in Vaisheshika philosophy, is something in which attributes and actions inhere,¹⁰ or what in English philosophy would be called a substance, or better still, a *substratum* or a *noumenon*. It is clear, then, that *Atma* is a reality, one of the nine noumena of the universe, a substance in which attributes and actions inhere.

Let us, therefore, divest ourselves of our previous notions concerning the human spirit, so that we may the better understand its nature, according to this philosophy. English metaphysicians having generally regarded the human spirit as an immaterial nothing something, have been unable to offer any explanation as to how the mind knows the external universe and acts on it. Regarding the human mind as they did, as altogether immaterial, i.e., as divested of all the properties of matter, even of the substantiality and extension or space occupation of matter, they found their intellects compelled to halt, when the problem of the cognition of the external world

"क्रियोगुणवत् समवाधिकारणमिति द्रव्यलंबणम् ॥
Vaisheshika Sutra I. i. 15

for, the difficulty still remains as to how the altogether immaterial mind can perceive the material and therefore external impressions on the sensorium.

Some philosoph' ers have maintained that Divine interposition is the only means of getting rid of this difficulty. They, therefore, theorize that the Divine Being, the Spirit of God, through omnipotence, works out the material phenomena of nature in the physical external world on one hand, and corresponding internal mental changes directly in the world of mind, on the other, that thus, we are every moment conscious, not of matter and material phenomena, but of corresponding mental phenomena, existing independently by the direct working of the Divine Will. It is needless to say that this theory, instead of explaining the cognition of the external world, cuts short the Gordian knot by utterly denying the very existence of any such cognition at all. It not only robs us of our cognition, but robs us of the very external world itself, for if we be not conscious of the external world, but of mental changes only, say, correspondingly worked out by Divine interposition, what proof have we that any such external world exists?

This difficulty of explaining the cognition of the external world becomes augmented still further, when we come to consider the parallel and correlate question of the action of the human spirit upon matter. Here, may lie a heavy mass of iron, say, 20 seirs in weight. At the command of the spirit, the arm rises, and the weight is lifted up. Here is another mystery to be explained. How can the altogether immaterial spirit lift up the altogether material and external weight of twenty

pins ? Repress the impudent reader the weight is exerted in consequence of the movement of the hand. But who moved the equally material hand ? One may go a step further and say that this is accomplished by a regular contraction of the muscles, but the muscles are material still, and the question still remains, Who contracted the muscle ? Here the vain physiologist may say that there passed a nervous current from the brain and straight contracted the muscle. But the question still lingers before the mind, What stimulated the nervous currents ? To answer this we call the spirit. And here lies the question of questions, How could the immaterial spirit stimulate, by his own power with the solid, white fibres, all these material forces to yield up their nervous fluid and contract the muscle ? In simple, then, that there can be no escape from the last riddle and whence this riddle ? Clearly enough from the preconceived erroneous notion that the spirit is an altogether immaterial sky nothing, shadow like, or breathy something.

Once admit as the Kantian philosophy teaches that the Ahae human spirit is at least as good a substance as matter, as good a substance or substratum, as ordinary external object are possessed of and it will be clear how substance can act upon substance or be impressed by substance. This peculiar substance Ahae is the seat of two grand main functions, the voluntary and the involuntary. The voluntary or conscious functions of Ahae are the functions called cognition, feeling and will, also called *WISDOM*—consciousness, *WILL*—feeling of pleasure

duhkha—the feeling of pain, *ichchha*—desire, *dvesha*—repulsion, and *prayatna*—conscious exertion. These voluntary functions of the spirit have formed the basis of discussions of all metaphysicians who have ignorantly or wilfully neglected the treatment of the other set of functions—*pranapana* or respiration, *nimeshonimesha* or nictitation, *jivana* or physiologic building and animation, *manana*, or sensation, *gati* or movement, *indriya* or activity of the senses, and *antaravikara* or organic feelings. The result of the separation of these two sets of the functions of the spirit has been that schools of metaphysicians and scientific men have been set up in conflict with each other, both denying the substantiality of the spirit. The metaphysicians deny the substantiality of the spirit, evidently on the ground that sensations, feelings, wills, desires and ideas perceptions and cognitions have no independent existence of their own, but seem to be manifested only in organised structure. There is besides a tendency among metaphysicians to regard whatever is internal or mental as imaginary, or as phenomenal but not as real or substantial. Hence dealing as they do, with the departments of feeling, cognition and will, they regard the mind no more real than its phenomena. Had they also recognized the involuntary functions of the spirit, they would have readily perceived that the *real* something which produces such tangible, real phenomena as the building up of structures or the animation of organism, or which produces motion and the co ordination of motion, is the reality that sentiently feels, knows, and wills.

On the other hand the scientific world has been yet to stay from finally to admit from the opposite ground that their external phenomenal researches tell the same, than of origin that could only revert to them at the same time the involuntary processes of the spirit and life could not otherwise happen. For the who a material world, from the physiological point of view is merely object & substance. The human spirit is the only substance that is both objective and subjective at the same time. The scientific world, owing to its material view and the deep-seated tendency of only depending on sense testimony have only sought the objective side of the human spirit, and have therefore limited themselves to a substance which denies the subjective side of the human spirit.

at finding the usual story tendencies of the spirit anywhere outside of organic matter—for then, they would not be manifest they have desired to consciousness an independent substratum. For it is to them more agreeable and uniform, to regard life also as one of the forces, and since consciousness has no place in this list of forces, it must be the apparent, due to result of the most complicated working of natural forces. To them, matter with its chemical affinity is all sufficient had both acts of functions, voluntary and involuntary of the human spirit, been simultaneously viewed, no darkness would have embrowned the realm of mind. It would have been perceived that the human spirit, in performing what are called the involuntary functions of the mind, behaves just in the same way as different elements, of matter do. The spirit too, with its inherent chemical

affinities and dynamic activities, attracts and repels blood from the heart, air from the lungs and nervous currents or electricity from the brain. This double phased existence of *Atmā* is the subject of the quotation from the *Prashastapada Bhashya* of Gautama, which we have placed in the beginning of our brief review. A rough and almost literal translation of the passage is herewith subjoined —

"The next substance is called *Ama*, as it is endowed with the property of circulating itself freely in the organism. On account of its being a refined and subtle entity, it is imperceptible by the senses, and, hence, its existence has to be inferred from the harmonious play displayed by such instrumental organs as the eye, the ear, &c., for it cannot be doubted that the organs are merely the instruments which, like all other machinery, require an agent to work them up. When, besides, the nature of sounds, colours, tastes, &c. is well admitted to be cognizable, the existence of the cognizing being is a natural inference. This cognizing being cannot be the body, the organs,⁶ or the *manas*, the soul or spiritual body, for

* By the word 'organ' is here meant, the '*Indriya*' or the senses. The '*Indriyas*' are the invisible organisation of the spirit as distinct from the visible organs wherein these spiritual organs or powers reside.

+ Man is viewed in Sanscrit philosophy, as a compound of three entities. 1. The gross physical body, called the *sthula*, *sharira*. 2. The spiritual body, here called the *manas*. It is an organisation of life and sensation principles and is a fine imperceptible intermediate connecting link between the gross material body and 3. the internal spirit who is the true man, the central reality that does, feels, enjoys and is conscious. One of the consequences flowing from this organisation of the *manas* is that it is impossible for the spirit to be cognizant of two impressions at the same time,

The primary inference with respect to the human spirit is that of a *controlling being*. When the driver, by the exertion of his muscular power, turns the reins of the horses that pull the carriage, on one side, or on the other, the carriage obeys the motion, and forthwith rolls on to that side. Now a similar turning of the activities of the body, called *pravritti* and *nivritti*, i.e application to what is deemed pleasurable, and voluntary withdrawal from what is deemed painful, is perceived to take place in our bodies. Our bodies are thus like a carriage, the driver, *Atma*, regulating by the reins he holds, at his will, the *pravritti* and *nivritti* of the body. Our second inference with respect to the human spirit is that of a blacksmith given constantly to force wind out of the bellows. The air that enters the lungs gets chemically vitiated, and the *Atma* constantly forces it out blowing it through his bellows, the lungs. Our third inference is from the natural nictitation of the eyelashes. Just as a juggler makes the puppet's move at every pull of the wires, so the tension of the proper nerves produced by the exertion of *Atma* keeps the eye-lashes executing their movement. Our fourth inference is with respect to the *spirit as an architect*. An architect master of the house soon builds up an edifice of his house, repairs a gone down ladder or a worn up ceiling, and plasters or whitewashes his dirty rooms. So does the architect *Atma* cause the growth of the yet underdeveloped body, repairs its wounds and its fractured or injured parts. Our fifth inference with respect to the *Atma* is that of a child moving with a stick the spider from one corner of the room to the other.

So does the Atma move the spiritual body with the curiosity of a child, from one corner (organ) of the body to the other. Our sixth主宰 is that of a person standing in the centre of a circular hall provided with windows on all sides, who can see undisturbed from his elevated position, through proper windows, what goes on in each direction. As far as is presented to the sense of sight, The colour only is seen, but the taste of it is soon remembered, and outside, the touch from the tongue is the luminescence of delicio 美味. Besides, we know the existence of a robust man from such attributes as pleasure pain desire hatred will and knowledge. These attributes do not belong to the body or the organs. For the ego identifies itself with these attributes but not with the body or the organs. I feel, I do, we, are true interpretations of consciousness, but not that the body or the organs feel, do, or are conscious.

These attributes refer to a substance whereas they labore are not to be found in any and every substance and are not cognizable by the outer senses. Hence they are the attributes of a third something Atma. The attributes of Atma are knowledge, feeling of pleasure, feeling of pain, desire, hatred, & error, morality and immorality, impressibility, number, magnitude, separate existence, compactibility and separability. The first six attributes have been already dealt with. Morality and immorality are attributes of Atma for the human spirit is a responsible agent. The spirit is as impenetrable for such impressions alone can be the cause of memory. The ego of each individual being consists of a different set of enjoyments.

from the other, & being unable to present to his consciousness the states & feelings of another individual, it is clear that each human spirit has a distinct entity & is therefore in itself a unit, & possesses the attribute of number. As freely circulating itself in the body, it has magnitude. The feelings of pleasure, and pain all rise in the spiritual body, and the spirit is only conscious of them by its contact with the spiritual body and through it with the object of feeling. Hence its attributes of connectibility and separability.

To recapitulate. We have viewed *Atma* from the external or the scientific point of view. We have shown that honest faithful research into the physiology of man and his self healing powers reveals the presence of a subtle invisible essence, the fountain of all vitality and of all restorative and reconstructive energy. This animating principle has been called the *Atma*, and in the face of the evidence derived from the vital phenomena manifested by such animals as the *Gregarinida* and the like, scientific men of Huxley's stamp have been forced to confess that "life is the cause & not the consequence of organisation". It has further been pointed out how schools of science and metaphysics have been at war with each other and among themselves, unable to explain the simplest phenomena of nature due to a partial recognition of the potencies of *Atma*. In the end was annexed

To illustrate the sentences let us take some actual
examples.

If we do not pay attention to the true causes of all and see early our pride in the matter. There exists a prejudice against it, to which it will be well to pay most heed before proceed further. The prejudice is to do the tree all that is possible says the orator generally by the way.

This prejudice arises either from too superficial an experience or from a lack of discrimination between the physical sciences and the purely speculative or metaphysical sciences where the location of object action are controlled by no demand but the facilities of reflection, imagination or abstraction are's alone if ever used.

An intimate acquaintance however with the phenomena of these very sciences will prove that the true causes of these phenomena and therefore the true realities, are always hidden, invisible and imperceptible. Take for instance the most familiar case of gravitation. Every particle of matter attracts every other particle of matter in the universe with a force in proportion to the product of their masses, and in inverse ratio with the square of their distances. And this force the scientific men term Gravitation. Observe the infinity of palpable effect which the operation of this single law or the working of this single force produces. Every thing from the smallest atom to the most majestic sun is under its control. Gravity is the parent of all phenomena of cosmic motion,—of the movements of planets in their

orbits, of the movement of satellites round the planets, of the change of seasons, of the flight of comets, of the fall of meteors, of tides and ebbs, and of eclipses. And yet, notwithstanding the palpability of its multifarious effects, is Gravitation *itself* palpable, or is it a *subtle, invisible, yet real force, existing in nature*, and revealing its presence by the *visible, palpable, phenomenal effects* it produces? Or, to take another example, *electricity*. What is this *all pervading substance*? No particle of matter is without it. Excitable by friction, or inducible by influence, it dwells within the interior of every material body, hidden and unperceived. When the electric current passes through the telegraph wires in the process of the message being transmitted, it passes unawares all the way long, leaving no palpable, visible effects on the wires, but the same invisible, hidden element makes itself felt in the receiving station by the ringing of the alarm, the sharp clicking movement of the magnet, the motion of the dial, or the jolting of the ink or the pencil. More mysterious still is the working of magnetism. There may lie a huge mass of iron, in the shape of a horse shoe, surrounded by a long coil of shellac covered copper wire, and in its vicinity may lie huge masses of iron, nails, pins, hammers, &c. As yet, the magic of magnetism is not at work. In an instant, the current of a strong battery is sent through the coil, and the inert lifeless piece of horse shoe becomes alive with a strange energy. It avariciously attracts the nails and the hammer, the pins and every other iron around. There is no *visible, palpable change* in the iron of the

horse-shoe. But though unperceived it is now the play-ground of magnetism, which though so potent in its effects and so sensational, is itself subtle and invisible.

It is clear then, that the true causes of things are hidden, invisible and imperceptible by the senses. Their effects, the phenomena produced by them alone, are visible or perceptible. The chief fallacy of reasoning consists in such cases, in regarding the visible & immediate media of actions as causes ; whereas, true causes are hidden, real and eternal. If the vital phenomena, manifested by living organisms, and above all, by man, have a cause at their basis, that cause must, of necessity be hidden, real and imperceptible by the senses. The subtle, invisible nature of *Atma* therefore, instead of being an objection against its existence, is, in the true light of things, rather a proof corroborative, an essential consequence of its existence.

Viewed objectively therefore *Atma* can only be the subject of inference. Now every inference presupposes two things, the something whose existence is to be inferred and the certain data from which such existence is inferred, the ground of inference being some similarity or resemblance. The great problem of inference really lying in determining which similarity or resemblance is to be deemed as sufficient and which as insufficient for the purposes of such inference. The known datum or data, from which the unknown something is inferred are called, in Sanscrit logic, the *bhras* and the something inferred is called the *avayava*. With reference to this question of inference says Kashyapa, the logician—

अनुस्येन सम्बद्धं प्रसिद्धं च तदनुते ।
तदभावे च नास्येव तस्मिन्मनुमापकम् ॥

That alone is a valid datum for inference (*linga*) which has firstly been known to co-exist with the thing to be inferred at some time or place, secondly is also known to be present wherever the like of the thing to be inferred exists, and thirdly to be absent wherever the unlike of the thing to be inferred exists. To take for instance, a concrete example. From the fall of the barometer is inferred the decrease of the pressure of the air. Let us see if such an inference can be a valid inference. The fall of the barometer is known, the decrease in the pressure is unknown. But we know from a specific experiment (*i.e.* an experiment conducted at a particular time and place), that decrease of pressure produces fall of barometer. This fulfills the first condition. Secondly, similar cases of the decrease of pressure, by whatsoever cause, are attended with the fall of barometer, but the third condition is not fulfilled. It is not true that wherever there is no fall in the barometer, there is no decrease of pressure, for, there may be no fall of barometer, although the pressure may have decreased. The mercury, through rise of temperature, expanded and became lighter. Had the same pressure continued, the column of mercury would have risen higher up but the fall of pressure compensated for the rise and left the mercury apparently where it was. The three criteria of Kashyapa, therefore, conclusively prove that the fall of the barometer is not the *linga* of the decrease of pressure.

Similar reasoning will show that the decrease in the weight of the experimenter subject and his memory is the cause of the decrease of pressure.

Having shown, in general, what data are fit to be the grounds of inference it remains to see upon what phenomena rests in the inference of the existence of atoms by grossing. These phenomena must bear some definite relation to time and be liable to occur in those cases where the causal attributes of time are found, and there should be no cases where these are not found. These phenomena are of two kinds; firstly the work and activity of the bodily organs, and secondly the sensations of which one is engrossed. Hence it is from these two classes of phenomena that the existence of atoms can be objectively inferred. For consciousness being the characteristic attribute of time some activities of bodily organs are not only known to be produced by the will of the conscious atoms, but there are other activities that are not produced by will but are formally observed whenever there is consciousness; and besides in all cases of living bodies dying or inanimate objects the organism or the object is devoid of the performance of those functions. And so with respect to sensation.

Before proceeding however to a detailed consideration of such phenomena it will be useful to review a theory that has so often been alleged against the independent existence of atoms and in the minds of some unrigid students so constantly thrown its obstructive feels, against the clear comprehension of the subject on the part of an honest inquirer. That theory is the mechanical

theory We shall show, how far the mechanical theory can render an explanation of consciousness

Leaving apart *Atma*, man consists of three things, *sharira*, *indriya*, and *manas*. *Sharira*, as Gautama defines it in his Nyaya philosophy, चेष्टे न्द्रियार्थाश्चियः शरीरम् १ ११ || is the solid framework of the body together with the visible organs, that are located in it. It is the ground-work of all activity, the seat of all senses and their sensations. The *indriyas* are the fine subtle entities, distinct from but located in the fine visible organs of sense respectively, by virtue of each of which the *Atma* obtains a distinct and definite consciousness of each of the five sensations, smell, taste, colour, touch and sound. The *indriyas* are, accordingly, the invisible internal media of sensation for the perception of the spirit. That they are independent of the visible organs, is not to be laughed at. For, in many cases, have the *tympanic membrane*, the *hammer* and the *anvil* of the ear been removed, leaving the *stapes* alone, without injuring the sense of hearing. And so with other organs. Indeed, the fact of the senses being independent of the visible organs, instead of, in any way, contradicting our experience, is so clearly borne out by human experience that unsophisticated reason never doubts it. For, "during the hours of physical repose, while the parts of the system are recruiting and reproducing new strength and energy, and while the organs of sense are closed to all external impressions, the mind, free from all obtrusive & disturbing influences makes imaginative excursions to different places and contemplates different things in existence. It supposes it

were & here we are told that it is angel of light
there & by the hand of beautiful grace to by that a
powerless being is lost appears to us by that
it supposes it walks feels there, or when comes to the
place. It also appears to be surrounded by us every place
where I had no present desire or intention to be. Dur-
ing all of these previsions, the we & around the
reflections of light, th susceptibility of seeing the
spirit of creation we all supposed to be created.

To prove that there is an intelligent power or
intelligence which them of angels & spirits & in like
the real were in contact with the world. It proves
so that there is a red am rising upon these series of
severities (supposition of mind and external existing
things) * The most singular vision is the case of A
lively water, the soul, or the mind is a bird entity dis-
tinguished from Atma says it's incarnation philosophy

प्राणसूक्तानामप्रतिप्रवर्षी शिर्गु १ । १६ ॥

The existence of man or mind is established from the
fact that one is my capable of attending to one thing at
a time. It is said of a French philosopher that he w
en aged in solving a mathematical problem when an
army passed by and he was altogether unconscious of it
till a soldier effected the circle the philosopher but
dr was on earth a fact which alone disturbed the atten-
tion of the philosopher. What followed may be left to
be very. Was the movement of an army entirely noise-
less? Were no sound we propagated when the phila-

functions of the Eye, but how? body & organs, functions, affection, and even cognition. There are two grand general principles which underlie the rule of the above reasoning. The first is the well known and much quoted principle *na sākṣī tathā*— It is enough to say that —

नामतीविद्यतेभावो नाभावो विद्यते सत् ।

उभयोरपि दृष्टिक्षमग्योक्त्वदग्निभि ॥*

What is not mere becomes something and whatsoever is is never reduced to nothing. The wise men have fully measured the entire truth of both these assertions. Prejudiced, sophisticated, vicious ignorant men's cannot easily comprehend this †. This is the cardinal principle of all sound philosophy. Creation is simply impossible. The principles of Nature are only reveal *formation*. For, let us for one moment suppose creation to be possible. If possible, let something come out of *nothing*. This very assertion assumes that there is a *nothing* which can produce something. Hence there are two kinds of *nothing*: first the *ordinary nothing* from which nothing comes out, secondly this *special nothing* which gives rise to something. Now whatsoever has many kinds is not nothing but something. Hence nothing, which is of two kinds, is not nothing but something. Or something can only arise out of *something*. The reverse of it is simply inconceivable. The second principle which may be re-

* Bhagavad Gītā II 16

† Swami Dayanand Satyarthi Prakash, page 222, 2nd Edition

grated into continuity of life is then soon added to
Vaidika philosophy—

क्षितिजपूर्वक वादिगणी च४ । ५

The effectively most elaborate statement presented in the cause No. 8 is distributed over four lines. Two principles were in view and continually kept before the mind one would be quite safe from the attacks of unversed reasoning. But our modernists as of modern times who hold the like a real theory to be sufficient for explaining the phenomena of the world are not only content with forgetting these two principles, but openly and boldly contradict them very bold pronouncements of the like a word. Says Charles Bradlaugh "The materialists seem to think that they avoid the difficulty of this it upon us by propounding a fiddle. They analyse the body and, giving a list of what they call a secondary substances they say: Can oxygen think? Can carbon think? Can nitrogen think? and when they have triumphantly gone through the list they add that as none of these by itself can think, thought is not a result of matter but a quality of soul. This reasoning at best only amounts to declar ing "We know what body is, but we know nothing of soul as we can not understand how body which we do know can think we therefore declare that it is soul which we do not know that does think." There is a still greater fable in this theo-ical reasoning in favor of the soul so. It assumes, contrary to experience that no quality or result can be found in a given combination

which is not also discoverable in each or any of the modes, parts, atoms, or elements combined. Yet this is *measurably absurd*. Sugar tastes sweet, but neither carbon, nor oxygen, nor hydrogen, separately tasted, exhibits sweet ness, yet sugar is the word by which you describe a certain combination of carbon, oxygen and hydrogen. I contend that the word "soul" in relation to human, vital, and mental phenomena, occupies an analogous position to that which used to be occupied by such words as "demon," "genii," "fairy," "gods," in relation to general physical phenomena" *

Is this sound philosophy? Does Charles Bradlaugh think that if this soul hypothesis cannot explain the phenomena of consciousness, his material atoms can? Here is his answer

"The ability to think is never found except as an ability of animal organisation, and the ability is always found higher or lower as the organisation is higher or lower.

The orthodox maintainers of soul contend that what they call the soul will live when the human being has ceased to live, but they do not explain whether it did live, before the human being began to live" †. Here Charles Bradlaugh speaks of the Christians, for the Vedic philosophy verily establishes the eternity, and hence the pre-existence of human spirits. Further on, he says, "The orthodox contend that what they call the elementary substances, taken separately, do not think, therefore man

* Charles Bradlaugh "Has man a soul?" pp 45

† Charles Bradlaugh "Has man a soul?" p 5

* the transgression which we have done & which
hath a curse upon it. This argument is valid if an
accident can be treated ill as a punishment for
itself and equally above that not by parity of
reason in all cases in other circumstances."

And undoubtly they say that the Christians
are a foolish crew who will leave the righteous
task of布施 ^{reaching} for the sufficiency
instead of maintaining a yoke of the penitence of Yeshua
which may profit them. But to return to the first
question I will say I readily we cannot ex-
plain how it can be that the principle
exists but always true and its reverse utterly
inconceivable so that it will ever understand how body
can think. What then is the irresistible conclusion.
I ideally think that if the existence of some substance is
ever to be explicable to the mind to do it should be
not by a referring to body or the elements of which it is
composed but by a referring to begin with not body
This something with respect to which nothing more is
predicated than "the cause of this is that this is not body"
may be conveniently termed the spirit, or as the Eng. in
world calls it the soul. What harm is there then in
desiring that it is a soul (that will we predicate as
more than what it is one before) that thinks? And yet
Bradlaugh fails to find fault with this. And further he
complains that the very principles commended here
and styled that the assertion, that no quality or result can
be formed a natural notion that is not also capable in

the elements of combination, is monstrously absurd. He adduces the illustration of sugar, and says, the elements of sugar do not taste sweet, but that sugar does. Is not this superficial reasoning? Has no one, in a dream, ever tasted the sensation of sweetness? And yet there is no sugar, no certain combination of carbon, oxygen and hydrogen there. Sweet taste is not in the sugar, (for if it were, no one could ever dream of tasting sweetness), & hence it need not be in the carbon, oxygen and hydrogen of which sugar is composed. It is enveloped in a certain agitation of the proper nerve, and the specific combination of carbon, oxygen and hydrogen, known as sugar, only serves to set free by chemico-electrical energy of dissolution in the saliva of the tongue, a definite quantity of energy, which produces the agitation of the proper nerve, and hence the sensation of sweet taste. In dream, this agitation is produced, not by external means, but by internal ones. The case of sugar is, therefore, a further, illustration of our principle, instead of being a refutation.

But there are materialists wiser than Charles Bradlaugh who instead of denying the two grand generalisations of philosophy above mentioned, rather take their stand upon them, and bring in the word *latent* to rescue the mechanical theory from its intrinsic inability to explain the fact of consciousness. They fare no better, for, as we shall see, they are the victims of a graver logical fallacy. They reason thus —It is true that in the act of combination, no new qualities or results are produced but it very often happens that the process of combina-

two or organic substances out of which a quantity
burned and rules it over itself. Let us take gunpowder
when heated, possesses the power of exploding. The ex-
plorative power it already given to the gas producer and
the act of exploding only renders manifest what was
latent. To explain it further. It is well known that
wood or charcoal which used to the presence of oxygen
burns. It is also well known that friction and perspiration
develop heat. And it is well known as well that if a
pint of space is filled up with a quantity of a gas more
than it can hold at ordinary pressure it will expand
and will project any body in the way of its expansion.
The propulsion of cork from soda-water bottles is a
familiar illustration. And lastly it is well known too
that heat expands gases, and that gases occupy so many
hundred times more space than the same substances in
the solid condition do. All these are well known and
similar truths yet the manufacture of gunpowder is
not an obvious invention. Why? Because we see
a definite arrangement of substances and forces to
greatestly and naturally evolve a desired result. We
want explosion. Now explosion means propagation of
heat. Let therefore a gas expand against that heat
whence are we to get a pressurized or squeezed quantity of
gas to expand? I identify from a solid that by de-
composition to give evolve a gas and large quantity of
heat to heat? This gas is to be the carbonic acid, the
gas of the soda water and the heat is to come from
chemical action. But carbonic acid is the product of
carbon and oxygen. Hence the solid mixture must

contain charcoal, the source of carbon, and saltpetre or nitre the source of oxygen. The prime al concession is to be the source of the fire applied to the charcoal. Hence gunpowder is an ultimate mixture of charcoal, sulphur and nitre. A chemist thus explains its action. "The general decomposition which occurs when gunpowder is fired may be expressed by saying that the oxygen of the nitre combines with the charcoal, forming carbonic acid and carbonic oxide, whilst the nitrogen is liberated, and the sulphur combines with the potassium (of the nitre). Hence gunpowder can burn in air water or in a closed space, as it contains the oxygen needed for the combustion in itself, and the great explosive power of the substance is due to the violent evolution of large quantities of gas, and a rapid rise of temperature causing an increase of bulk sudden and great enough to produce what is termed an explosion."

It is thus clear that in the process of combination, only properties that were latent become infinite. Hence it is argued that the specific combination of matter, which we call the organism of men develops or rents manifest the latent consciousness of matter. Hence, there is no conscious spirit. Matter with its infinity of properties is enough to explain all consciousness. Let us weigh this doctrine of latent consciousness carefully. When a pound of ice is taken and a thermometer inserted in it, and the whole heated, a large quantity of heat is absorbed till the whole of ice becomes water. This heat has no effect

spirit & etheromatter. Or if it is not so & if it is
 but in the whole I see more in it & yet more in the
 latter & not in any combination of both. It will
 thus have to be a little matter & little ether. But it is
 impossible here that any of the properties of which
 there is no consciousness for the time being but which
 begins to be felt w^r for first condition is said to be
 latent or what is more i when it is said that the latent
 condition is of mind becomes manifest Can there be
 any latent condition of mind? Can any one conceive of such a
 judgment? All properties of mind are those that are exterior to
 us, or are object. But it is what we may become led
 to estimate and perceive through our sensations &
 conceive a mind & think that it is not conscious? For
 what is latent mind, & what are the movements of
 which there is no consciousness or an absence of con-
 sciousness? Let us say " a man more & less upon
 a circular path & not taking what it is about him
 than in terms. This is a reasoning based on a total
 ignorance of the significance of consciousness. It is
 simply a fallacy (posed & won) arising out of the
 metaphorical misuse of the word latent when applied to
 conscious state.

We will also here mention the physio-ontological theory
 which is in vogue at present with scientific men and
 philosophers of the empirical school. This theory is
 another attempt to reduce consciousness to the terms of
 matter & motion. It establishes that brain is not only the
 principal organ of mind, but that the mere currents gen-
 erated in the brain are the whole source of the mind we

know Sir ^W J. ^Everett writer, "The brain is highly retentive of the impressions made upon it, they are embodied in its structure and are a part of its growth. They may be reproduced on after occasions, and then what we find is a series of currents and counter currents, much the same as what existed when the impression was first made. When the mind is in the exercise of its functions, the physical accompaniment is the passing and repassing of innumerable streams of nervous influence. Whether under a sensation of something actual, or under an emotion or a train of ideas, the general operation is still the same. It seems as if we might say, *"no currents, no mind"*¹⁰. To it might be added what Herbert Spencer gives in one of his volumes on Synthetic philosophy. After stating how water, nitrogen and carbon establish the easily modifiable nature of the brain he goes to state that the nature of the current is the dislodgment of energy, and that all cerebral action is simply a case of the dislodgment of energy. The brain centres may be compared to wound-up springs. The nerves by their agitation start the first movement of the spring, and the brain centre begins to unwind itself. To show the merits and demerits or the explanatory limit of this hypothesis, let us consider the question, as to how is the consciousness of difference in *degree* and *quality* produced, and how are these two kinds of differences differentiated in pure consciousness. Every one knows what qualitative and quantitative (*i.e.* those belonging to degree) differences are. Two tons of soap differ from five tons of soap in quantity. But glycerin

* Alexander Bain Senses and the Intellect.

soup differs from carbolic soap in quality. Similarly two sensations, subject to error, can present differences of degree & quality as well. The taste of an ounce of sugar dissolved in two ounces of water & tea is *different* from the taste of the same dissolved tea. But the sensation of taste & tea from the sensation of colour is *quality*. The question is, how comes man to know that there are such things as a difference of degree, and a difference of quality? and lastly how do we distinguish between these two? Here is an account of both on the disengagement theory which will render its full ty very plain.

Whenever molecular energy is disengaged at the various centres of the brain, consciousness is the result. Now on this hypothesis, consciousness of differences in degree results from the disengagement of greater or less quantity of molecular energy from the same centres of the brain. Differences of quality which object ely arise from sensations being transferred from distinct separate & tremities or organs through different channels, will be subjectively consciousnessed, on this hypothesis, by the disengagement of molecular energy from different centres of the brain. Thus far the explanation may proceed without error. But why should disengagement of molecular energy at one centre of the brain produce a consciousness qualitatively different from the consciousness produced by the disengagement of energy at another centre still remains a problem.

Perhaps some would suggest that the chemical energy disengaged at different centres is disengaged by disintegration of atoms of different elements or atoms (

different compounds, and hence the different sensations experienced. But even if it be so, the question still remains the same. For whether it be the energy disengaged by the decomposition of this compound or that, or by the setting free of the elements of this atom or that, the energy disengaged is energy still. And the only difference that we can conceive between the energies disengaged at two different centres of the brain, is the difference of quantity or degree, and not of quality, for energies disengaged are energies still. Hence we should only be conscious of difference of degree, even when molecular energy is dislodged at different centres of the brain, an assertion which is against all experience. We have shown how differences in quality cannot be explained by the theory of disengagement of molecular energy. It is at this stage, that the physiological hypothesis remains at a standstill in reducing consciousness in terms of energy.

We have thus shown how all materialistic explanations fare. It remains now to state the objective inferences regarding *Atma*. The first inference is from the structure of the nervous system with which man is endowed & its connection with muscular movement. The brain consists of collections of grey matter, called brain centres, from which proceed fine white silvery threads, called the nerves. Some of these nerves, called the motor nerves, terminate in muscles, which are appropriated for definite motions. The function of the nerves is mainly that of a conducting medium like the telegraph wires. The brain centres

the muscles that obey the inference. This inference is
 & 1st the nervous current. Thus is the apparatus of
 movement constructed in the human frame. Suppose
 I wish to move my hand. At the command of all
 the proper brain centre there is with the nervous current
 which travelling through the proper nerves produces
 the contraction of the desired muscle and forthwith
 moves the hand. The working of the muscular & nervous
 system proves the science of a *living moving agent*.
 A very fit parallel of this is the case of the driver & his
 team, by the exertion of his mind he can move the team of
 the horses that pull the carriage. The driver is the
moving agent. The head of the driver that
 yields the impetus to the team is the *proper centre*
 that yields the nervous current to the driver. The
 team are the horses and the horses is the *moving agent*
 which it is desired to move. The *Ajna* is therefore re-
 garded as the *master* the *driver* of the body. This is the
 first inference.

The second inference is from the action of the lungs. There is in the act of respiration an inspiration & hold-
 ing of the breath within and an expiration. In the act
 of respiration, by the motion of proper membranes, the
 air of the atmosphere passes within the lungs to oxidize
 blood, convert carbon into carbonic acid and burn off
 other impurities. Says Maud—

दद्धनेष्यायमानानि प्राप्तुनि विद्या ससा ।

तदेन्द्रियाणि दद्धने दोषां प्राप्तस्य निषहात् ॥

The goldsmith by blowing strongly against a piece of
 impure gold removes its impurities by oxidation. So a

proper blowing of the lungs produces the removal of all impurities of the body and the bodily organs by oxidation

Hence this vitiated, chemically changed air, now laden with carbonic acid and other impurities is further expelled by the act of expiration. This process is continually kept up, and thus by the cyclic movement of expiration and inspiration, the body expels its waste matter, renovates its blood, derives strength & nourishment from the invisible elements of the air, and repairs losses and injuries. This process argues the existence of a blower. To make the inference clearer, let us take the case of a goldsmith or blacksmith blowing with his bellows air into the furnace against a piece of gold or iron, when the air is forced out of the bellows into the furnace, a certain muscular force has to be exerted. But it requires no exertion on the part of the smith to fill the bellows again with air. So with the lungs. The expiratory function is under the control of the will. But inspiration is a purely involuntary act. Hence it's clear that the structure of the lungs displays the activity of an agent that constantly blows the air out.

A similar inference may be drawn from the phenomenon of winking. This function, too, like the lungs, is controllable by will, but even in its ordinary performance it is so exact and regular that it has been aptly compared to the movement of puppets at the hand of a skilled master. Winking may be artificially produced by touching the inner surface of the upper eyelid with anything solid, when the spasmodic flutter produced will most vividly bring out the notion of an interiorly residing hidden mas-

Let us whence consider the flutter is produced, like the dance of the poppet in the efflux to remove any such foreign material.

The physiological phenomena of respiration and growth are above all most suggestive. The spirit in the process of the growth of the organism builds up by its interior anatomy all parts of the body proportionately, repairs the injured parts, heals the wounds, and more remarkable still puts forth so *violent effort* to shake off all disease and disturbance. The power of the spirit as an architect is well known and it gives rise to such terms as the corrective powers of economy of the human organism. A true appreciation of this fact has also given rise to a school of physiologists who regard the human organism as a self healing institution the medicines or cautions given under this treatment being meant to assist a tert and not to counteract disease. Concerning this physiological power and other allied functions of the human spirit says a medical authority Dr Materialists, It is said the division is caused by the action of a certain organic matter called *pepsin* in conjunction with several free acids called *lactic*, *acetic*, *chlorohydric*. While the truth is especially in mind, the peristaltic movement in the alimentary channel like the motion of the innumerable glands in the mucous membrane, and therefore digestion itself is caused independently of the many wondrous cerebro-spinal centres, by the soul passing through the filaments of the sympathetic system which is the residence and fulcrum of the automatic instincts and specially of those *total and intelligent* princi-

ples which flow from the ethers and essences in the constitution of nature into similar substances in the spiritual organisation of man. Hunger, therefore, is a universal voice of the soul in behalf of itself and the dependent body, and digestion is an appropriation by the soul of what soever is supplied for the upbuilding of both itself and body.

Firstly, the complicated relations into which the passive organs of sense enter with the active vital organs, offer a most strong ground of inference for the existence of *Atma*. The colour or the smell of an object soon recalls its taste, and the idea of its taste immediately stimulates the tongue to secrete large quantities of saliva, as if in readiness to eat the substance. It is in fact by this very process that large quantities of saliva are obtained for experimental purposes from the tongues of dogs by presenting to their sight delicious dishes of the fleshly food, without actually allowing the dogs, at least for the time being, to partake of it. Such indeed is the complicated relationship of the functions of the organs of sense and of the vital organs, that serious diseases may be started up or caused by the associations thus started up by a single perception. All these facts lead to the inference of a central conscious being here called *Atma*.

THE REALITIES OF INNER LIFE.

CONTINUED

THE fact that man leaves a double path of existence that he lead a mortal life is not new in any sense. He has the life of the *Body* and the life of the *Soul*. Scientific mind to the one *of the body* and the other *of the soul*. The poet of nature and religious men agree alike in this. "O man! the brute and the angel are like in thee." The metaphysician of older *Sanskrit* schools styled these two modes of existence the life of *Brahmavarna* and the life of *Anaharman*, the outer life of the *Senses* and the inner life of the *Intellect*. But the law of double existence is not applicable to it alone. It is a universal law. It applies to the universe. Matter is the entity of the Outer life and God the reality of the Inner life. And the Trinity of God, matter and contemplative Spirit exhausts the substances of the Cosmos. Thus the uni-verse lives a two-fold existence the outer the *material* and the inner the *spiritual*.

The outer plane of existence is the one that is familiar to all. But the inner the internal, is a blank page, a white sheet to many. The inner is so far as inner is poetry ; the outer as the external, i. prose. And poetry is to many nothing but wild fantastic imagination let loose. Hence it is that matter with the ephemeral host of its countless attributes, is the only true God to many.

Earth's powers and principalities exclude most men from the society of poetry and eternal principles. Matter

is a powerful and controlling God , it is the prince of darkness " to millions of our throbbing humanity Matter clings and clusters heavily about man's interior life , it is the dead freight of his perilous voyage from the cradle to the *crematory* Men are necessitated to worship at the shrine of matter They make it the chief object both of masterly effort and spiritual contemplation— thousands reverence matter incessantly They how down before its *altus* They bring to it many offerings covering—its temples with every thing within the power of man to bestow, with scientific art, and the works of genius, with developments of the noblest talents, with everything, even life itself

Mammon is but the servant of matter , matter is but the servant of soul , soul is but the servant of spirit , but in this world, it happens that spirit and soul and matter are the servants of Mammon No human soul is independent of its material surroundings All life is real bondage to matter Matter is the mind's jailor Want is the overseer who lashes the prisoner into his daily labour

'Tis the mandate of matter which the mind obeys nine tenths of earthy time. The sight of objects, the taste of flowers, the smell of odors, the cognition of sensations, the hearing of sounds—thus the spirit looks out and lives through the *grated windows* of its prison-castle

How, then, can man, thus immersed in the life of the senses, realize the interior realities of inner life? The death of matter is the birth of the soul, Light and darkness can not co-exist

पश्यतेषाद् सञ्चादन्तदाहुरसञ्चयात् ।

इति शुश्रुम धीरात्मा ये नपाद प्यचकिरि ॥

Thus runs the tenth Mantra of the 40th Hsibya of the Yajur Veda.

The life of senses (srividya) produces mortal and the life of spirit (vividya) produces exactly the reverse

चकित्याया मृत्युं तीस्वा विद्ययामृतमयुति

"The life of the senses is spiritual death the life of the spirit is the ever first Immortality."

हिरण्मयेन पात्रेण सञ्चल्लापिदितं मुखं ।

तस्य पूष्पभाष्टुणु सत्यधर्माय दृष्टये ॥

"The resplendent face of truth is hid beyond the veil of the glitter of Mammom :"

हिरण्मयेन पात्रेण अपिदितं

"O Preserver of the universe I remove the veil so that we might see the immortal truth."

Yes the veil must be removed, the brute in man crushes, before the influx of the Divine Light can be realized.

"The oral era with its beauties and laws & harmonies, is nothing to the idiot mind caged in matter. The gorgeous heavens with their unnumbered systems of suns and stars are nothing to a soul bowed down by the daily drag of material necessities. The ponderous globes of space, so attractive to the uplifted mind of the philosopher are nothing to him who makes a God of gain. Matter and money surround him on either side. He drives

through his surroundings, and then they drive through him, and so goes his daily life "to the last syllable of recorded time"

The fair sky of heavenly truth never covers the earthly mind. Faith in such circumstances is impossible. Doubt, yes doubt, is the only paramount functionary that lives & flourishes. And what else is possible under such circumstances? In such a state, the mind seeks, in vain, for a soul-consoling philosophy. The world of matter, the region of discord alone, is visible. The Omniscient Intelligence of the far off immensities of the universe is nowhere to be found. The whisperings of the regnant functionary, Doubt, are too positive. "Has it not been said that by searching 'none can find out God?'" And is it not true that the most strenuous god believers confess that it is only a belief with them, that they really know nothing on the subject?" These are the whisperings of Doubt. But this prime minister of the life of senses, this sceptical functionary does not end his researches here. He is thorough-going. He enters the material world, asks the sciences whether they can disclose the mystery. And this is the summary result of his investigations.

"Geology speaks of the structure of the earth, the formation of the different strata of coal, of granite, of the whole mineral kingdom. It reveals the remains and traces of animals long extinct, but gives us no clue whereby we may prove the existence of a God."

"Natural History gives us a knowledge of the animal kingdom in general, the different organisms, structures

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a Lawyer of a various species. Physiology teaches it in respect to the laws that govern his body, the functions of the vital organs and the conditions upon which alone health and life depend. Pathology treats of the laws of the mind, the different portions of the brain, the temperaments, the organs how to develop some and repress others to produce a well-balanced healthy condition. But in the whole animal economy though the brain is considered to be a "microcosm in which may be traced a resemblance or relationship with everything in nature, not a spot can be found to indicate the existence of a God."

"Mathematics lays the foundation of all the exact sciences. It teaches the art of combining numbers, of calculating and measuring distances, how to solve the problems to weigh mountains, to fathom the depths of the ocean; but gives us no directions how to ascertain the existence of a God."

"Enter Nature's great laboratory—Chemistry she will speak to you of the various elements, their combinations, and uses of the gases constantly eroding and combining in different proportions, producing all the varied objects, the interesting and important phenomena we behold. She proves the indestructibility of matter and its inherent property—motion; but in all her operations no demonstrable fact can be obtained to indicate the existence of a God.

Astronomy tells us of the wonders of the solar system—the eternally revolving planets, the rapidity & certainty of their motions, the distance from planet to planet, from

star to star It predicts with astonishing & marvellous precision the phenomenon of eclipses, the visibility on our earth of comets, and proves the immutable law of gravitation, but is entirely silent on the existence of a God."

"In fine, descend into the bowels of the earth, and you will learn what it contains , into the depths of the ocean, and you will find the inhabitants of the great deep , but neither in the earth above, nor in the waters below, can you obtain any knowledge of his existence. Ascend into the heavens, and enter the milky way, go from planet to planet to the remotest star, and ask the eternally revolving systems, Where is God? and echo answers—Where?

"The universe of matter gives no record of his existence Where next shall we search? The universe of mind? Read the millions of volumes written on the subject, and all the speculations, the assertions, the assumptions, the theories and the creeds, man has only stamped the indelible impress of his mind on every page. Human records are, at the best, delineitions of human character, of phases of human mind, picture of human existence, but where is God ?

"Look around you, confess that there is no evidence of intelligence, of design, and consequently of a designer? What is intelligence? It is not a thing, a substance, an existence in itself, but simply a property of matter, manifesting itself through organisations "

These, then, are the fond insinuations of doubt, the whisperings of Scepticism, and the legitimate consequences of a life of the senses, an existence in matter, a worship of Mammon, & belief in omnipotent atoms.

For how can God be thus known? Geology, Natural History, Physiology, Anatomy, Phrenology, Mathematics, Chemistry, Astrology and all are but greater developments, the outer kernel. They deal only with the tangible—the tactile, the optical, the edible, the olfactory & the palatal. But God, the universal spirit of nature—*paramatmanam*,—is beyond the sensible & far beyond the transient mobile vibratory phenomena of the senses. Do you descend into the earth and ascend into the heavens, and explore the regions of immensity to discover the locality of the Universal Spirit?

He is remoter than the remotest, as the physical senses discern him not. He is nearer than the nearest, for He is the fons et origo but foreign or exotic to all that is external.

The law of God's revelations into the soul is the inner harmony. The whirlwind of matter obstructs the adjustment of the internal. Abstraction, meditation, mental quiet and contemplation alone are compatible with the realization of the Divine.

But when he who makes boast of his high impregnability is himself most vulnerable; he who prides himself upon his valor is himself most cowardly; he who preaches truth to others, is himself most untruthful; he who sets himself up as the leader of a legion, is himself misled; he who styles himself an honest citizen, is unjustly living upon heavy profits elicited from the daily toll of hapless men—how he strives to belong to an honorable profession!

God, its discovery and appropriation, the true birth of the spirit and the immortality of the soul Decidedly then I give preference to the invisible over the visible

"That my meaning may be more distinctly comprehended, let it be observed that the body is a form, is transient, is changeable, the internal *not* changeable. The man is the internal, the effect or form is external. The mind is not acted upon, but acts on the body. That which is internal is the reality, that which it acts on is visible and mortal. And all appearances foreign are composed of the same mortal ingredients, mortal in the restricted sense of that term

Now it being clear that the visible is not the real, but that the invisible is the eternal, it follows that we must make the test of truth to consist in an imperceptible, yet unchangeable and eternal principle Admitting this much, you are able to advance one step further in the cognizance of possible probabilities. Effects are witnessed, they are traced to an immediate cause, which is demonstrated by strict and severe analysis. This cause producing this effect shows you that the effect is not without a cause. This effect produces another and that also another, and so by analogy you may see there is an endless and incalculable amount of causes and effects. And tracing causes to effects and effects to causes, is the correct process of reasoning, and this you do in your imagination until you arrive at a chaos of existence, then stop breathless and return to ask, What was the cause of the first cause? You would not have gone upon these trackless peregrinations, if you had but considered all forms and

externals as not causes but effects. Let us illustrate this by an example.

Conceive of a germ being hidden beneath the surface of this old earth. Imagine that you forget its existence. Let a few years of time elapse and cast your eyes to the spot where it was concealed and you see a lofty and beautiful tree standing in all the majesty and dignity of its nature. Would it not be absurd and impossible to disbelieve the *existence* as it would be to doubt for one moment, the germ which has produced this existence? The tree stands and is visible as an ultimate man stands and is also an ultimate. The germ of the tree you knew of its existence, but the germ of the world, you do not know of its existence. But is it not evident that the latter is at least *possible* since the first is known and demonstrated? By even asserting to such a possibility we become prepared to take one more careful step in this investigation.

Let me illustrate the next step to be taken by another example. Suppose a man and several physicians examine his case guided both by physiological manifestations of the disease and by the feelings which the disease produces, which are not perceptible to them by any processes of external observation. The patient communicates his own feelings, the physicians taking them for granted, and from these together with the symptoms manifest they decide upon the name of the disease. Each of these physicians from the evidence which he has received through the senses, differs from the others as to the characters of the disease. Have you not here proof that the external

and quinse" is the effect and cannot be relied on, while the cause is hidden, and you do not possess any means by which to investigate its cause?

Again, a man has a curious tooth, he tells you he experiences a severe pain, but you doubt his word & ask for proof. He points you to the tooth which is the object tangible. But does the evidence, of which your senses admit, convince you that he has a pain?

Another example. The whole world of mankind can give in their united testimonies that they positively and absolutely see the sun rising in the east and setting in the west. Is there not internal evidence that the external and manifest of this is positively unreal? Inward searching after truth has established the cause of this phenomenon and proved that the sun does not move. But it is the visible and the external that you are deceived by, and not the invisible which is the reality.

Hence the true student of nature contemplates the invisible in the visible and back of nature, silently contemplates the cause which produced this theatre of human existence, and with highest reverence for truths pertaining thereto associates with the first Principle of life & activity. His aspirations are purely of an intellectual or moral character. The universe is full of the Lord, and there is nothing of the universe that is not of the Lord.

ईशावास्यमिद सर्वं यज्ञस्त्रिव्यज्ञमत्या जगत्

To his purified understanding, freed from passion and dislike, devotion and meditation, confidence and dispassion open the way where the beams of wisdom softly

enter and shed a mellow agreeable lustre on his feelings & intellect. He has discovered the true & true the
is the matter in whom the universe has its being. To
him the inter or is the real. His expanded Intellect passes
through the doors to that which is essential to the spirit
within the body to the life within the law to the science
within the substance.

The conclusion from the above is that it is the expanded
Intellect, and not prayer that can lift the soul to the
realisation of the ^d via reality that the most earnest
prayer we can ever utter is the righteous exertion to
merit the inspirations of that Bow into the intellect from
the Fountain head of all Wisdom.

It has been my object in the present, imperfect hasty
sketch of my ideas presented to you to establish and make
plain three conclusions :

1.—That there is a true inner life and that man sub-
jected to the interference of the commotions of the world
cannot fully perceive & comprehend the Universal Truth.

2.—That from inability to perceive this Universal
Truth by the expanded intellect or purified reason have
sprung up the present theological remedies of prayer-doses
and tearful brain reliefs.

3.—That the Original Organiser of the Universe is the
Invisible, the Potent the Universal and the All governing
Real ^{ty} of the Inner world.

CRITICISM
ON
Monier Williams' Indian Wisdom.

We have mentioned the Preface,^o the Introduction^o and the review of the Vedas. We now come to the Brāhmaṇas and the Upanishads. The very ancient traditional and religious records also find a place here. It occupies 21 pages. Then come the Six Schools of philosophy,—the Niyaya, the Sankhya, the Vaisheshika, the Yoga, the Purva Mimansa and the Vedanta schools. This chapter runs through 78 pages. Then we come to Jainism and Bhagavat Gita. Bhagavat Gita has been with great truth styled, the eclectic school of philosophy, and why not so, the Sankhya Matga, the Yoga Targa & the Bhakti Marga, the three royal roads to salvation are equally recognised. This occupies 28 pages. We come now to the Vedangas,—Siksha; Vyakarana, Nakta, Ghatanda and Jyotish,—alphabet, grammar, etymology, prosody and astronomy. This occupies 40 pages. Then come the Smritis, they occupy 114 pages. Manu Smriti and Yajnavalkya are thoroughly reviewed. The author is at home here. He is well pleased to find matters of condensation in Manu and Yajnavalkya. We come then to Ramayana and Mahabharata. Bulky as these books are, a bulk of 140 pages of the book is devoted to these epic poems. The later dramas, puranas, &c. only deserve a

^o The Manuscript about of 3 pages is missing except those last few words, consisting of the Author's remarks aptly interspersed with long quotations and translations from other authors.

passing notice. They occupy 70 pages. The following is the *Table of Contents*—

Preface and Introduction	... Vedas	Pages 53 56
Brahmanas and Upanishads	... Six Schools of Philosophy	" 55 " 78
Jainism and Eledicism	... Rhetoric, Grammar and Ritiology	" 82 " 100
Sutras	... Epics (Ramayana and Mahabharata)	5 184 120
Parvans and Dramas	... Alphabetical Index	" 170 " 23
Total		568

It is evident then that the author is obviously a man of vast study, of wide information, and possessed of encyclopedic knowledge, at least in so far as Sanskrit is concerned. It is well for us to avail of the information that can be derived from such a source, as such treatises are not often to be found; they are encyclopedic and very rare. The more we proceed with the review of the book the more impelled we become to take the scope and the contents of the book. This information I shall now no longer withhold from you. I proceed directly to the scope, the aims and objects of the book.

Says Professor Maxie Williams, p. 3 of the Preface:—

"The present volume attempts to supply a want, the existence of which has been impressed upon my mind by an inquiry often addressed to me as a Sanskrit Professor.—Is it possible to obtain from any one book a good general view of the character and contents of Sanskrit literature?"

Particulars on the writer—

"The pages are also intended to subserve a further

object They aim at imparting to educated Englishmen by means of translations and explanations of portions of the sacred and philosophical literature of India, an insight into the mind, habits of thought, and customs of the Hindus as well as a correct knowledge of the system of belief and practice which has constantly prevailed for at least 3,000 years, and still continues to exist as one of the principal religions of the non Christian world.

Then on page 36 of the Introduction, we have —

"It is one of the following pages to indicate the points of contact between Christianity and the three chief false religions of the world, as they are represented in India" — (Please mark the word *false*)

Then on page 38 of the Introduction, we have —

"It seems to me, then, that in comprising together these four systems—Christianity, Islam, Brahminism and Buddhism—the crucial test of the possession of that absolute divine truth which can belong to only one of the four, and which—if supernaturally communicated by the common Father of mankind for the good of all His creatures—must be intended to prevail everywhere, ought to lie in the answer to two questions 1st What is the ultimate object it which each aims? 2ndly By what means and by what agency is this aim to be accomplished?"

It is clear then the objects of the book are —

I In one book to give a general idea of the character and contents of Sanskrit literature,

II To draw for Englishmen a picture of our manners, habits, customs, institutions, and beliefs, not a distorted,

picture, a misrepresentation, but a true one for the picture is to be drawn by means of its relations and explanations of portions of our sacred literature !!

III To indicate the points of commonality between Christian and other non-Christian religions.

IV That Islam, Buddhism and Protestantism (mark the last) are the three false religions of the world—or that Christianity is the only true religion

V That taking Christianity Brahminism Islam and Buddhism the possession of absolute divine truth can only belong to one of the four

VI That the absolute divine truth as supernaturally communicated by the common Father of mankind (remember this truth! Christianity) is one that is intended to prevail everywhere

VII. That firstly this absolute truth is the only religion that gives a correct answer to the question What is the ultimate object or aim? And secondly that this absolute truth of Christianity alone gives the true scheme by which the common end or object of all is to be accomplished.

How far the last four articles of Professor Monier Williams's claims are right will just appear in the sequel.

A brief sketch of the answer to the first article has already been given in an iteration of the contents of the book. Let me only point out that the four books, esteemed duly next to the Vedas, and generally called the Upa Vedas, find no mention anywhere throughout the

list. It is especially upon the subject matter of these books that a true estimate of Indian & occidental civilization can be formed by comparison. These four books are the Artha Veda, the Dhanur Veda, the Ayur Veda and the Gāndharva Veda. The Artha Veda is the Upa-Veda that deals with applied Mechanics, Engineering, Perspecion, Practical Arts (chemical and physical) and geneology. The Ayur Veda is the Upa Veda that deals with Surgery, Botany, Physiological Chemistry, Anatomy, Physiology, Material Medicine and the Chemistry and cure of poison. The Gāndharva Veda is the Upa Veda of Music or fine arts whereas the Dhanur Veda is the science of Martial appliances, instruments and tactics.

The second article, important as it is, will only be estimated at its due worth, in the progress of their review. In the course of these lectures it will be shown how far Professor Williams misrepresents or otherwise, or rightly translates or misinterprets, gives genuine explanations or forged ones of the portions of our sacred literature.

The third article shall be reviewed fully at the end of the whole course of these reviews.

We come now to the subject matter of the Introduction.

It deals with four points. Firstly, it gives a sketch of the past and present condition. The main portion consists of a geographical, political and historical sketch of the past condition of India as imagined by the so-called historians and philologists to be true. All this is foreign to the purpose of my review. One point, however, is worth pointing out. It is where he gives his own remarks on caste system.

This is what he says (p. 24 of Introduction) —

"Even in districts where the Hindus are called by one name and speak one dialect they are broken into separate classes divided from each other by barriers of caste. Far more difficult to pass than social distinctions of Europe," &c., &c. This separation constitutes in point of fact an essential doctrine of their religion. The growth of the Indian caste system is perhaps the most remarkable feature in the history of this extraordinary people. Caste as a social institution, meaning thereby conventional rules which separate the grades of society exists of course in all countries. In England, caste in this sense exerts no slight authority. But with us caste is not a religious institution.

With the contrary of religion, though it permits differences of rank, teaches us that such differences are to be held aside in the worship of God, and that in His sight all men are equal. Very different is the caste of the Hindu. The Hindu believes that the Deity regards men as *aswesas*, that he created distinct kinds of men as he created varieties of birds or beasts; that Brahmins, Kshatriyas, Vaishyas and Shudras are *devas* and must remain distinct from each other; and that to force any Hindu to break the rules of caste is to force him to an against God and against nature.

Professor Monier Williams then points out that caste rules in India hinge upon : 1. Preparation of food, 2. Infractions, 3. Profane talk. Had the Hindu Professor professed to build these remarks upon personal observations he would be scoundrel of India as given by various

writer on the subject, we would have nothing to add but the Bengal Professor regards the sacred Sanskrit literature to be the only key to "the satisfactory knowledge of the people committed to our (he means his or his nation's) rule. He says—

"Happily India, though it has at least twenty distinct dialects has but one sacred and learned language and one literature, accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect rank and creed."

And it is upon the sacred Saaskrit literature of India that he bases his remarks. Let us see how far they are correct. The Professor asserts —

I That caste system in India is a religious institution whereas it is only a social institution in England. It is good for our brothers to note down the confession that there is caste system in England.

II That according to Christianity, all people are alike to God, but in Brahminism the Deity regards men as unequal, or

III That Brahmanas, Kshatriyas and Vishyas are born, and

IV That only people of the same caste eat together, intermarry and pursue the same professional pursuits, these three being the tests of caste

With regard to the second point, that according to the doctrines of Brahminism God regards men as unequal I quote the 2nd Mantra of 6th Adhyaya of Yajur Veda —

यदेस्मां पात्रं यज्ञाणीमाइदागि जनेभ्य द्विष्ट
राक्षस्यां गृद्राय चार्याय च स्थाय पोरव्याय च ।
पुणा देवानां दक्षिणाये दातुरिष मूर्याप्रसर्य ते
क्षामा समुच्चतामुच्चादो जनतु ॥

The meaning of which is that " I (God) have given my word (Revelation) which is the word of salvation for all people, Brahmanas, Kshatriyas, Vaishyas, Shudras, and even All Shudras. Therefore regard no one as unequal among yourselves, but try to be loved by all who people to distribute gifts among all, and always desire the well being of all.

The Maxima is very clear and I have quoted it to show that the first position assumed by the Boden Professor is groundless. We come now to his contention that caste is a religious Institution and not a social one in India. Now an institution is called a religious one when distinctions of the institution are maintained on the ground that they are obligatory by religion, but all distinctions maintained on the ground of differences of wealth, learning and industry are social distinctions.

Let us read Manu.

विपूष्यां प्राप्तो वरो ह चक्रियाशास्तु वीर्यस्त ।
सैवानां वस्त्रवाच्चतः गृद्राणामेव जन्मतः ॥

The meaning of which is that the ground of distinction among Brahmanas is from the point of learning, that

among Kshatriyas is on account of physical powers and that among Vaishyas is on the ground of wealth and Possessions, that among Shudras alone does birth distinction exist. Lest Monier Williams may mistake my sense and the sense of Manu, and assert on the face of these quotations that Brahmanas, Kshatriyas and Vaishyas are born, let me again quote Manu—

शुद्रो वृष्णितामेति वृह्मण्यते शुद्रतास् ।
क्षत्रियः जातरूपं विद्याद्वैश्यात्तथैव च ॥

Whom ever Shudras can become Brahmanas and Brahmanas Shudras and so with Kshatriyas and Vaishyas

Again Says Manu—

जन् यनः जायते शुद्रः मंस्काराद्वैहितः ।

That all people are born Shudras, but by *samskar* or by virtue of *guna irma saabhaa* of their acquisitions and accomplishments, become Brahmanas, Kshatriyas &c

The fourth position taken up by Monier Williams is that eating together, intermarriage and similarity of pursuit, define a caste. Among these three, the second only deserves consideration. For, if similarity of pursuits be any element, it might be as reasonable for Monier Williams to regard all Professors of Schools and Colleges in England to belong to one caste. The same remark applies to food and drinks. Eating and drinking together is absolutely prohibited in Manu not only for people of different castes, but all individuals alike.

नोपिष्टः अपरिदान् भावात् व तदाश्रतः ।

न सेवायदम् कुपादापिष्ट उपहास ॥११॥

Sanskrit —

नोपिष्टः अपरिदान् भावात् व तदाश्रतः
न सेवायदम् कुपादापिष्ट उपहास ॥११॥

To prohibit a woman out of purdah, that
was considered the duty of men. We can
see again quote from Manu —

यद्यन्ये दिवातीमा प्रगम्या लाभम् दि ।

कामतमुष्टुप्तामामिमां च कुम्हय इ ।

यद्येव भाण्य युद्ध्य गा च या रिषि शूले ।

ते च स्त्र चेत राज्यताय एव चापत्तयां ॥१२॥

The meaning of which is that the best form of birth
marriage is that in which both male & female are of the
same status or what is more correctly called caste but a Shudra
woman should marry a Kshatriya, a Vaishya woman
& Vaishya. The Kshatriya should marry a Kshatriya, a
Chandala and a Brahmanas etc.

This shows that 1. Lustre or Varna which means purity
of a Brahmanas is allowed and so for others. 2. of our
Master William asserted that it is a social fact, it is a
religious institution, but it is a social one for us 3. We have proved that cast system is not a religious
institution but a social one at the everywhere. He seems

ed that in Brahminic religion Deity regards all men as unequal but we have proved that He does not. He asserted that Brahmins, Kshatriyas and Vashyas are born. We have proved that they are not but Shudras are. And lastly he asserted that similarity of professions intermarriage and eating together are the characteristics of a caste. We have shown that they are not. We now leave this point which is peculiarly illustrative of the unrivalled learning of the Professor and come to his second part of the Introduction on the religion of the Hindus.

He says that there are 3 points or view from which any religion may be looked, 1 faith, 2 work or ritual, 3 doctrines or dogmatic knowledge. He calls the 1st two, faith and work or ritual, the exoteric side of religion, and doctrines or dogmatic knowledge, the esoteric side of religion. After laying down this distinction he says that viewed from an esoteric point of view, the Hindu religion is Pantheism. He says —

" it (Hindu religion) teaches that nothing really exists but the Universal Spirit, that the soul of each individual is identical with that spirit, and that every man's highest aim should be to get rid for ever of doing, having and being, and devote himself to profound contemplation with a view to obtain such spiritual knowledge as should deliver him from the mere illusion of separate existence and force upon him the conviction that he is himself part of the one being constituting the universe"

We shall see how far our Bodley Professor of Sanskrit is right in these assertions. He says that all old religion teaches —

I. That nothing but the Universe and Spirit exists.

II. That each individual is identical with this Spirit.

III. That every man's aim should be to get rid of all action, doing, having and being.

IV. That each one should free himself from being in this separate existence.

V. That each one soul is part of the being constituting the Universe.

Let us now examine these five propositions.

His first proposition is that nothing but the Universal Spirit exists. I quote here from an Upanisad —

ॐ ब्रह्मण्यं स्तोऽहित्युक्त्वा

बहु..प्रजा मृजासामी यस्त्वा ।

पश्चीम्य को लुप्तमानी इनुद्देशे

बहाय नी मुक्तमोषामवो इम्या ॥

The meaning is that God, or other individual human souls these are the three eternal substances, even uncreated. The eternal individual souls enjoy the mortal matter while involved in material existence. Whereas the third eternal substance God exists forever but neither is involved in material substance, nor enjoys the material world. Here it is said that not one universal spirit alone exists but matter and human souls also exist 'co-eternally'.

If evidences were required on this lead, it would be easy to quote many other very clear passages, but I believe that above is clear enough.

Williams' second proposition is that each is identical with the Universal Spirit. Here let me quote from the Brihadaranyaka Upanishat —

य आत्मनि तिष्ठद्रात्‌मनोऽन्तरो-
इत्यसात्मा न वेद यस्य त्‌नाश्चरोरम् ।
आत्मा नोऽन्तरा यस्यति स त आत्‌मान्त यन्म्यमृतः॥

Says Yajnavalkya to Maitreya in answer to her question, O Maitreya the Universal Spirit who pervades even the human soul, but is distinct from the human soul, whom ignorant human soul does not know, who resides in the innermost of the human soul, who is distinct from human soul but witnesses the actions of the human soul, and awards or punishes him, yes, even He the Universal Spirit is immortal and also pervades thee.

Williams' third proposition respecting Brahmanical religion is that it teaches every man the duty of getting rid of all doing, being and having.

I quote here from the 40th chapter of the Yajur Veda —

कुर्वद्देष्टे ह कर्मणि जिजीविष्टेऽत्मां श्रममाः ।
एव त्वयि नान्ययेति । स्ति न कर्म मिष्यते न रे ॥

The meaning of which is that each soul should desire to live for 100 years or more spending his life in doing

actions, who are performing good deeds. That alone and not others is a freedom from an evil if you consider. The purport is that the doing of actions or good is the first essential.

Wilson's fourth opinion is that earth has 4 times 8 from the division of species in one. I need not argue this, as it is clear that he regards God to be distinct from the way, the idea of separate exists to us not as a dream and if this be not a distinction, it is not a preferable effect of creation.

The fifth assumption that each soul is a part of the body of omnipotent & glorious name. If we take up the old views this heat, it will suffice to say that atoms are not at all a part of omnipotent Masters and Upholders, the Universal Spirit is regarded as one who's without form, body or parts. I verily hold this view. Since God has no parts, it is very absurd to believe that human souls can be parts of the Universal Spirit that is incapable of being divided into parts.

Then in order to refute this puristic view which does not admit of any necessity of faith, work or rebirth with the exception of such incomparable works or rebirths in India, V. Swami forgets a fallacious reasoning which is called in Sanskrit logic by the technical name of *catu*. He says that according to God to be identical with human soul as they were led to believe that human souls had only emanated from God. English language and English brain may perhaps be capable of confounding identity with

emanation, but unless a clear proof of it is given, I am not, in a position to say anything respecting the justification of Williams' position.

I now come to the 3rd part of the Introduction, i.e., the one respecting the Languages of India.

Says Monier Williams—

"The name Sanskrit as applied to the ancient language of the Hindus is an artificial designation for a *highly elaborated form* of the language originally brought by this Indian branch of the great Aryan race into India. The original tongue soon became modified by contact with the dialects of the aboriginal races who preceded the Aryans, and in this way converted into the peculiar language (*bhasha*) of the Aryan immigrants who settled in the neighbourhood of the seven rivers of the Punjab and its outlying districts (*Sapta Sindhabasā*—in Zend *Hapta, Hēndī*). The most suitable name for the original language thus molded into the speech of the Hindus is *Hindi-i* (= *Sindu-i*, its principal later development being called *Hindi*), just as the Low German dialect of the Angles and Saxons when modified in Britain was called

* It may be thought by some that this dialect was nearly identical with the language of the Vedic hymns, and the latter often gives genuine *Prakṛita* forms (as *Kuta* for *Kṛita*), but even Vedic Sanscrit presents great elaboration scarcely compatible with the notion of its being a simple original dialect (for example, in the use of complicated grammatical forms like Intensives), and Pāṇini, in distinguishing between the common language and the Vedic, uses the term *Bhāṣha* in contradistinction to (*hīmālaś* the *Veda*).

A student will very soon find himself in difficulties at whatever stage he is at in his education. The reason is easy—when once a general form and character had been settled upon, almost two have the one elaborated by the learned, the other by a schoolboy; two or three of grammar are by the learned. In India however from the greater or less leisure time of the educated for the greater significance of the matter, and the desire of a good pupil to keep the key to knowledge in their own possession, this separation becomes more marked, more diversified, and progressive & intelligent. Hence the very grammar which the other nation was regarded as far as a means to an end, came to be treated by Indian Pandits as the end itself & it was subdivided into an infinite number of sciences fenced around by a broad ring barrier of technicalities. The language, too, elaborated for itself with the grammar rejected the natural name of Hindoo for the speech of the Hindoo, and adopted an artificial designation, i.e. Sanscrit, the perfectly constructed speech (संस्कृत, द्रष्टा—वाचेण, "formed") to derive its complete separation from vulgar popular, and its exclusive dedication to religion and literature; while the name Dravid—which may mean the original, as well as the donor of speech—was applied to the common dialect. This of itself creates a like circumstance for though a similar kind of a partition has happened in Europe yet we do not find that Latin & Greek ceased to be called Latin & Greek when they became the language of the learned, any more than we here at pre-

sent distinct names for the common dialect and literary language of modern nations ”

Herein Monier Williams asserts 6 distinct propositions —

- i That Sanskrit (well formed) is an artificial designation
- ii That it is highly elaborate.
- iii That it was modified by the tongue of aboriginal tribes and gave rise to Bhasha
- iv That Grammar is so elaborate that it was regarded as an end and not as a means
- v That Sanskrit Grammar is an intricate science forced by a bristling barrier of technicalities
- vi. That Prakrit means the original tongue. We will take each of his propositions turn by turn

A designation is artificial when it is arbitrarily chosen not on the ground of the sense expressed by it For an individual being called John, or Monier Williams, John Monier Williams, is an artificial designation, because it does not signify any attribute or attributes of the individual which the word Monier Williams denotes Well then Sanskrit is an artificial designation He himself admits that Sanskrit means well formed Let us see if Sanskrit is well formed * * * * *

very prolixity natural to Indian writers led to the opposite extreme of brevity, not merely by a law of reaction, but by the necessity for providing the memory with aids and restoratives when oppressed and debilitated by too great a burden" Professor Williams would have been perfectly right in passing the above remarks, were it not that the Sanskrit writings that abound in prolixity have followed and not preceded the condensed literature in point of time Leaving out of account the Vedas which are the starting point of Indian literature, the Upanishats the Upavedas and especially the six Darshanas may be called the condensed literature of India, whereas the later novels, dramas, *puranas* and *vrittis* and *tikas* may, with perfect truth, be styled the prolix literature of India Now, not a single line of the Upanishats or the Upavedas or the Darshanas was written posterior to the *puranas*, the dramas, &c , and Professor Williams also admits this What meaning are we to attach then to Williams' assertion that the condensed literature was due to a law of reaction? Does Monier Williams mean that long before there had occurred an action ; e long before the prolix literature came to be written, there had set in a reaction ; e that of condensed writings? Monier Williams is much to be credited for his logic, for, according to him, a reaction precedes the action of which it is a reaction Supernatural Christianity, which is the religion of Monier Williams, finds a very true advocate in him A son without a father is what Christianity would have us believe But Monier Williams would rather that the son

retired four before the bulk of his father. We shall find as we proceed further on that this is not in any way a startling proposition as compared with others that Mauder Williams has rest a lot. His second reason is that the ancient had recourse to the coquettish methods of writing as aids and restoratives to an oppressed and debilitated memory. Now gentlemen, be fair and judge among yourselves. What was there to oppress and debilitate the memory. Was it the Upanishads, the Upavedas or the Brahmanas? Professor Williams must be blantly ignorant of Sanskrit literature if he thinks the Upanishads, the Brahmanas or the Upavedas could oppress or debilitate the memory. It is one of modern civilisation to deteriorate the intellect and enervate memory. I have quoted from a number of a well-known scientific paper "Nature," dated 25th January 1883.

Few students of science can fail to feel at times appalled by the ever increasing flood of literature devoted to science and the difficulty of keeping abreast of it even in one special and comparatively limited branch of inquiry. Were merely the old societies and long established journals to continue to supply their contributions, these as they arrive from all parts of the country and from all quarters of the globe would be more than enough to tax the energy of even the most ardent enthusiast. But new societies, new journals, new independent works start up at every turn, till one feels inclined to abandon in despair the attempt to keep pace with the advance of science in more than one limited department.

"One of the most striking and dispiriting features of this rapidly growing literature is the poverty or worthlessness of a very large part of it. The really earnest student who honestly tries to keep himself acquainted with what is being done, in at least his own branch of science, acquires by degrees a knack of distinguishing, as it were by instinct, the papers that he ought to read from those which have no claim on his attention. But how often may he be heard asking if no means can be devised for preventing the current of scientific literature from becoming swollen and turbid by the constant inpouring of what he can call by no better name than rubbish." If more required on this head, I would refer the reader to the prevalent systems of education for a verification of the results. Who is here that does not acknowledge the all importance of *cramming* in passing the examination?

Who is here that would not evince to the fact of mathematics and even philosophy being nowadays learnt on the cram system? It is not India alone that is "cramming" with these deformities. Much more so is this case with England. There the cry of memory complaints has risen so high that many professors have set up entirely new schools of memory training with the express object of saving poor English memories from utter destruction and ruin. Is it not clear, then, that the profligacy of literature, the "exuberant verbosity," and the worthlessness and rubbish character, of which Monier Williams so much complains, are more to be found in his own camp of modern civilisation than in the natural, simple, and

Invigorating writings of the authors of the Upanishats, the Upavedas and the Darshanas. To prove this, let me quote here from the well known Upaveda Sushruta on medical science

मूल्यादि द्रव्यरस सुख वीय विषाक्त दीप धातु
 महायय मध्यसिरा प्रायुसंज्ञचिकित्सामस्तवद्यसम्
 हविमायामत्तथा प्रवदप्रगच्छोषरसद्रव्यविनियय भग्न
 विक्षसपा साध्याप्यपत्त्वस्येयता च विकाराणामिव
 मादप्रदान्त विशेष। सहस्रगो ये विचित्तमाना
 विमल विपुल तु रेति बुद्धिमान् स्त्री कुर्यु किं मुनर
 सूपकुर तस्माद्वायमनुपदप्रदश्मीकाधग्नाकममुवच
 यित्यमनुशासन्यस्त्र ॥ अध्याय ४ ॥

The meaning of which is that the various physiological subjects, called *dravya rasas*, *ganga*, *wrjya* &c., &c. are subjects, which sometimes even puzzle the most clear headed intellect. Let every student of medical science then, apply his *Smriti* (Intellect) in comprehending these principles and let him reflect. There is no need of multiplying quotations, for it cannot be doubted that the Upanishats, the Niruktas, the Upavedas and the Darshanas are all addressed to the intellect, and the complaint is that they often puzzle the most clear-headed intellect and not that they cannot be remembered. It is clear then that the condensed literature of Sanskrit, the Sutras, are not due to reaction and that they are

not vulgar or representative, to us now, but rather appeal to the intellect or the faculties of understanding.

Professor Williams now writes from this, which is a pure digression from the subject, to the proper subject. Only once before the treatment of the subject, like an impartial writer, he inculcates the duty of studying fairly & without prejudice the other religions of the world. That his fairness and freedom from prejudice may not be ill judged, I again quote from the fair and unprejudiced Christian, Professor Monier Williams:

"Is it not to be maintained, that the traces of the original truth imparted to mankind should be diligently sought for in every religious system, however corrupt, so that when any fragment of the living rock is discovered, it may at once be converted into a fulcrum for the up-holding of the whole mass of surrounding error? At all events, it may reasonably be conceded that if nothing true or sound can be shown to underlie the *rotten tissue* of decaying religious systems, the truth of Christianity may at least in this manner be more clearly exhibited and its value by contrast made more conspicuous."

Leaving Monier Williams with his hopes regarding the not decaying but living Christianity aside for the moment we come now to the proper subject. Professor Williams confesses that "the idea of a revelation, though apparent, was never entertained in a definite manner by the Greeks and Romans, is perfectly similar to the Hindus." But the Vedas are not a revelation in the sense in which the

It is to the Christians or the Qorans or the Vedas
etc.

The Quran is "a single volume manifestly the work of
one author descended entire from heaven in the night
called al-yawm bi-tha-mooth-of-Ramazan" "The Old
Testament was furnished with its accompaniments of
Chaldee translations and paraphrases called Targumim,"
But "the word Veda," says Professor Williams, "means
knowledge; and is a term applied to Divine written
knowledge, imagined to have issued like breath from the
Self-existent, and communicated to no single person, but
to a whole class of men called Rishis or inspired sages.
By them the divine knowledge thus apprehended was
transmitted, not in writing but thro' the ear by con-
stant oral repetition, through a succession of teacher
who claimed as Brahmins to be its rightful recipient
..... Moreover when at last, by its continued growth, it
became too complex for mere oral transmission, then this
Veda resolved itself not into one single volume, like the
Quran, but into a whole series of compositions, which had
in reality been composed by a number of different poets
and writers at different times during several centuries.

Monier Williams however asserts :

- I. That the Vedas are really unwritten knowledge
having like breath from the Self-existent.
- II. That they were communicated to a whole class
of men called Rishis or inspired sages
- III. That they continued to grow hence their pre-
sent written book form.

IV. That the Vedas are a series of compositions by a number of different poets and writers at different times during several centuries

We will take Professor William's propositions one by one His first proposition is that the Vedas are really unwritten *knowledge* issuing like breath from the Self-existent. Now, does Professor Williams imagine that there can ever be anything like a written knowledge? Be it here clearly understood that I am not here speaking of the knowledge being written down, but of written knowledge Professor Williams seems to imagine that the Vedas are laboring under a very serious defect 'The Christians, he seems to think, have a definite revelation, as it is put down in black and white, and so have the Mahomedans, for, their book descended from heaven in its present form He therefore imagines that the Christians have a settled revelation, a something definite to lay their hands upon as their sacred books, but the Veda being unwritten knowledge is not tangible, is not a reality or a something definite In this he is entirely wrong, and if not wrong he very sadly betrays a want of philosophical culture For, Vedas being *unwritten* knowledge, let me ask, Can there be anything which can with philosophical precision be called written knowledge? Let us be clear on the subject A revelation is a revelation in so far as it is revealed to somebody The Bible is alleged to be a revelation, it was therefore revealed to somebody A revelation is only a revelation

he so far as it is revealed to the intellect, is so far as the person to whom it is revealed, becomes directly conscious of the facts revealed. Admitting then, that the Bible is a revelation, and that there was somebody to whom it was revealed, that somebody must have been conscious of the contents of this revelation. Is this his consciousness of the facts revealed, in any way distinct from the knowledge of the facts revealed? If not, then the Bible is a knowledge and, in so far as it lay in the consciousness of the person to whom it was revealed which is true revelation, it was unwritten knowledge. Thus, then, the Bible revelation is also an unwritten knowledge, and Professor Williams cannot in any way free himself from the dilemma that either Bible revelation itself is an unwritten knowledge and in that case does not differ in any way from the Revelation of the Vedas which is also unwritten knowledge, or that the Bible is a mere record not felt in consciousness but made to descend just as Quran descended to Mahomed, Mahomed himself being illiterate not understanding it but only being specially directed and empowered by God to commit it to writing for the spread of faith. In this case the Bible is no more a revelation. It is a mere dead-letter book sent miraculously through some people who themselves did not understand it. Can Professor Williams get rid of this difficulty? The fact is that he wants to sing praises of popular dormant Christianity and afraid lest he should be called a heretic, condescends to let the Bible rot into a mere dead letter book, rather than accept

a position which should make him be considered a heretic Whether it is more philosophical to believe that God sent a sealed book which descended entire, or that God only reveals to the understanding of some who thus illuminated record down what they are revealed to, is for you to judge So far with respect to the first part of the 1st proposition asserted by Professor Williams .

We now come to the 2nd part This refers to the mode of revelation of the Vedas or the origin of the Vedas He says

"There are numerous inconsistencies in the account of the production of the Veda . One account makes it issue from the Self existent like breath, by the power of *adrishta*, without any deliberation or thought on his part , 2 another makes the four Vedas issue from Brahman like smoke from burning fuel , 3 another educes them from the elements , 4 another from Gayatri , 5 a hymn in the Atharva Veda educes them from *kala* or Time (XIX 54) 6 The Shatapatha Brahman asserts that the creator brooded over the three worlds and thence produced three lights, the fire, the air and the sun, from which respectively were extracted the Rig, Yajur and Sam Veda Manu (I 23) affirms the same 7 In the Purusha Sukta, the three Vedas are derived from the mystical victim Purusha 8 Lastly, by the Mimansaka, the Veda is declared to be itself an eternal sound and to have existed absolutely from all eternity, quite independently of any utterer of its text Hence it is often called

in the "what is heard," q. In opposition to all this, we have others who themselves frequently i think, „that the sāṃhitā were composed by themselves."

In this little paragraph Professor Williams points out that there are nine different conflicting theories maintained with respect to the production of the Vedas, and enumerates the nine theories and thinks that he has done enough to demolish the ground of Vedic revelation. But he is sadly mistaken. His simply betrays the woful depth of his ignorance of even the ordinary Sanskrit words, not to speak of the higher Sanskrit literature. The fact is that not only are there no nine conflicting hypotheses, but that these are one and the same hypothesis invariably maintained by each and all of the ancient Vedic writers. The one solitary conception concerning the production of the Vedas is that the Vedas are a spontaneous emanation from the deity an involuntary natural & original procreation of God's innate wisdom and knowledge principles into this world. It is this one uniform idea which is maintained throughout. Let us take each one of the theories enumerated by Professor Williams.

The Vedas issued from the Self existent like breath says the Shatapatha, Kand 14, Adhyaya 5—

एव वा अ॒प्य स॒वा॒ म॒त्तु॒ म॒त्तु॒ नि॑युक्ति॒ म॒त्तु॒ दृ॒
गु॑ दो॒ यजु॑र्वेद॒ सामवेदो॒ इया॑गिर॒ष्ट॒ शास्त्रादि॑ ।—

The meaning is that Yajnavalkya replies to Mahreji in answer to her question,—“O Mahreji

कालाद्वचः समभवन यजुः कालादजायत

which Monier Williams translates as if meaning that Rig and Yajur Vedas have been produced by Time *kal* Hero again, our learned Boden Professors of Sanskrit & world-renowned Orientals scholar does not understand the meaning of the word *Kal* Says the Nighantu, Chap II, Kanda 14,

कालयति गति कर्मा तस्मात् कालः —

which means that the spirit that is intelligent and pervades all, is called *kala*, or ,

कालयति सख्यति सर्वान् पदार्थान् स कालः —

that Infinite Being, in whose comparison all that exists is measurable, is called *kala* Kala, therefore, is the name of the same Infinite Being, the same God Gayatri or Brahma or Swayambhu from whom the Vedas have been described to proceed in the first four accounts given of it

We come now to the sixth No mistake can be more serious on the part of Monier Williams than the one he has committed in rendering the Shatpatha Brahmana's account of the origin of the Vedas According to this account, the Creator brooded over the three worlds and thence produced three lights, fire, the air, and the sun, from which respectively were extracted the Rig, Yajur and Sama Veda Here also Williams' mistake lies in substituting English words for Sanskrit ones William's own translation only with the modification of putting the original Sanskrit words for which he has put the

From whom all the Gods, the Earth & creation etc.
arisen and still now stand at the same
spot with the Sun and Moon. Started the three
Lords from their abode in the sky but their was
nothing, save in the spiritual nature & in the superior
consciousness, that they had and on the one another like fire
and smoke, but not of this world. The creation
of the universe it is, is that God is the big thing
covered the original soul which received the spirit of
the universe known by the names of Agni, Vayu and Ra /
To these three first came Rishi and received in the
spiritual consciousness the knowledge of the base edge of RSI,
Vayu and Ra respectively. 'You is what Light does
not comprehend it' their expression is or they have
performed the function of Ra.

पर्वतापुरविषयं वर्णे कुष्ठ वसात्मयम् ।

कुष्ठोऽपश्चिद्वाण्यप्यहुं प्राप्त वसद्मः ॥

This means that the three Lords, Rsi, Vayu and Ra
were sent to the three Rishis, Agni, Vayu and Ra
to give a knowledge of how to accomplish the purpose
of life in this world.

We come now to the 3rd account in Purusha Suktam,
where, according to Monier W Williams, the Vedas are
derived from the mythical realm Purusha. I here quote
the Metrics of the Purusha Suktam —

तस्माद्यज्ञात्सर्वदुत ऋचं सामानि जज्ञिरे
चन्दाण्डिं जज्ञिरे तस्माद्यनुख्तस्मादजायत ॥

The plain meaning of which is that Rig, Yajuh, Sama, and Chhandas or Atharva Veda have proceeded from that Purusha who is Yajna and Sarvahuta. Williams renders it into the mystical victim, Purusha. But he is in the wrong. Purusha is the Universal Spirit that pervades all nature. Says Nirukta, II, 1 5 —

पुरुषः पुरिषादः पुरिशयः पूरयतेर्वा
पूरयत्यन्तरित्यन्तरपुरुषमभिप्रेत्य ॥
यस्मात् परं नापरमस्ति किञ्चिद्दु
यस्मान्नाणीयो न जग्योऽस्ति किञ्चित् ।
वृत्तं इव स्तव्यो दिवि तिष्ठत्येकस्
तेनेदं पूर्णं पुरुषेण सर्वम् ॥
इत्यपि निगमो भवति ॥

the meaning of which is that God is called Purusha, because he is *purishadja*, that is, he pervades the universe and even lives in the interior of the human soul. It is in this sense that the mantra of the Veda is revealed, saying there is nothing superior to God, nothing separate from him, nothing more refined, nothing more extended. He holds all but is himself unmoved. He is the only one. Yes, he, even he, is the spirit that

prevades all. It is clear then that Purusha means the Universal Spirit of God. We come now to the second word *Tijna*. Says Virchitz, III. 4 :—

यज्ञं कर्मात् प्रख्यात् यपतिष्ठमेति नहस्ता
याख्यमर्तो मवतीति वा यज्ञुष्टवो मवतीति या
यद्यज्ञानिम इत्योपपन्नयो यज्ञुष्टवो मवतीति ।

The meaning is this. Why He *yajna*s the name of God ? Because He is the prime mover of all the forces of nature ; because He is the only being to be worshipped and because to H are the major mantras pointed out. The meaning then, of the passage of Purusha Suktas quoted by Williams is this : From that God who is called Purusha, & the Universal Spirit, and who is so called *Tijna* for reasons given above has proceeded the Rig Yaj h Sama and Atharvan.

Finally the Mimansakas declare the Vedas to be eternal and independently existent, a view which does not at all conflict with the former one.

And lastly says Williams, "We have the Rishis themselves frequently intimating that the mantras were composed by themselves." In these days of spiritualism no wonder if the spirits of the Rishis might have appeared before Monier Williams and may really whispered into his ears the composition of the Vedas by themselves. But in so far as the writings of the Rishis themselves go, not only is the assertion of Williams merely false and

baseless but positively injurious and very perverted. For, the Rishis themselves declare themselves to be not at all the authors of the Vedas. The Vedas are regarded by all of them as *apaurushya*, i.e., not the production of human beings. I will quote here Nirukta I 6 5 —

साच्चात् क्षतधर्माण ऋषयो वभूवुस्ते इवरेभ्योऽ

साच्चात् क्षतधर्मभग उपदेशेन मंत्रान्तः सप्रादुः

Also, Nirukta II 3 2

ऋषिर्दर्शनात् स्तोमान् ददर्शत्यौपमन्य-
वस्ताद्यदेहांस्तपस्यमानान् ब्रह्मा स्वभूक्-
भ्यनर्षज्जटपोणामृषित्वमिति विज्ञायते ॥

The meaning of these is that Rishis were those people who had realised the truths in the mantras and having done so began to enlighten those of their fellow-brethren who were ignorant of the truths in the same. Further on, says Aupamanyava, the rishis are only the *seers* of the mantras, but not the *composers*.

We have now shortly dismissed with the first proposition of Williams and partly with the second. The assertion of Williams that the mantras of the Vedas were composed by a whole class of men called Rishis is entirely baseless. Not only were they not composed by the whole class, but not even by one individual of that class. The reason why Williams regards this to be so, is that every mantra of the Vedas gives four things, its Chhanda,

Evara, Devata and Rishi. The name of the rishi only indicates the man who for the first time taught the meaning of that mantra to the world at large.

The third proposition of Williams is that the Vedas continued to grow till they became so bulky that their division into the present four volumes became necessary. Here again Monier Williams betrays his ignorance of Sanskrit. For the four-fold classification of the Vedas which according to Williams is due to the accretion of compound and matter and not to any systematic and logical principle. I refer the reader to what I wrote in the Terminology of the Vedas —

"The word *rig* signifies the expression of the nature and properties of, and the actions and re-actions produced by substances, hence the name has been applied to Rig Veda or its function is to describe the physical, chemical and active properties of all material substances as well as the psychological properties of all mental substances. Next to a knowledge of things, comes the practical application of that knowledge, for all knowledge has some end, that end being usefulness to man. Hence Yajur Veda comes next to Rig Veda the meaning of Yajur being application. It is upon this double principle of liberal and professional or technical education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur is based.

After a knowledge of the universe and the practice of that knowledge comes the elevation and evaluation of

human faculties, which alone is compatible with the true Upasna of Brahman. The Sama Veda has, for its function, the expression of those mantras which lead to this exaltation of mind, in which one enters in the superior condition and becomes illuminated.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for there are reasons enough to justify this position. Not, being a novel position at all, it is the position that is maintained even according to the Hindu systems of mythology which are but gross corrupt distortions of the Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal, has been altogether lost sight of in the Puranic mythology, and like everything else has been contracted into a narrow-superstitious sphere of shallow thought. The Vedas, instead of being regarded as universal text books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas. So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Aryan thought and wisdom, the Puranic mythology, the division of the Vedas into Rig and Yajur, the liberal & the professional, is faithfully preserved. The *rig*, now, implies a collection of hymns and songs in praise and *description* of various gods and goddesses, whereas Yajuh, now, stands for the

mantras recited in the ritual, the active part of religious ceremonies. This is the view taken by the so-called scholars of the day.

We come now to Williams account of the Vedas. He says that the Vedas consist of 3 parts. I Mantra II Brahmanas and III Upanishads. We will not dwell here upon the fact that the mantras only are the Vedas and not the Brahmanas and the Upanishads, for the Brahmanas and the Upanishads are mere commentaries of the Vedas. He says—

"They (the mantra portion of the Vedas according to Williams) are comprised in 5 principal Sankritis or collections of Mantras, called respectively Rig Veda, Sama Taitreya and Vajasaneyya.

In this follow up we have two assertions of Williams :—

- I That Sankrita means a collection of Mantras.
- II That there are five such collections, Rig Atharva, Sama, Taitreya and Vajasaneyya.

The Sankrita should mean a collection. In another induction of Williams ignorance of Sanskrit Grammar says Panini 1.4.107 P. A compound Sankrita which means that the *samskrutam* of one and with another is called Sankrita. To make the distinction clear I will refer the reader not to Panini but to Oriental scholars themselves. Recently there have been published two editions of Rig Veda i. Sankita Paths and ii. Pad Paths. Both are collections of Mantras, but not Sankitas. Now

did Sanhita mean collection of Mantras, Max Muller would not have unconsciously refuted himself and his brother scholar Monier Williams.

His second assertion is with respect to the number of the Vedas. Vajrasaneyi Sanhita is just what is known by the name of Yajur Veda, whereas Taittreyi Sanhita is no Mantra Sanhita but Brahman Sanhita. Could Williams, unless he had a willingness to distort Sanskrit words and literature and a conscious desire to misrepresent & maliciously misreport every Vedic truth, have even committed a greater blunder than this? We are ever reading of Vedi trayi and Veda chalushtayi but no one, not even Williams himself, has even heard or read of Veda Panchakam. The fact is that the reticence or abettment of other scholars has made Williams too bold, & there is not one lie regarding Sanskrit literature that his omnipotent sacred pen cannot convert into an *authoritative truth* for the blind followers of the blind. Having defined the Vedas as prayer, invocations and hymns, Williams then proceeds to the discussion of another question. I shall state it in his own words:

"Now at first it will be asked, were the prayers and hymns of these collections addressed? This is an interesting inquiry, for these were probably the very deities worshipped under similar names by our Aryans before they in their primal home, somewhere on the borders of Central Asia, perhaps in the region of Balkara, not far from the sources of the Oxus. The answer is They worshipped those physical forces

before which all nations, if guided solely by the light of nature, ~~had~~^{had} in the early period of their life instinctively bowed down and before which even the more civilized and enlightened have always been compelled to bend in awe and reverence, if not in adoration.

LECTURE II

THE HYMNS OF THE VEDAS.

I come now to Max Müller's criticism on the Vedas proper. Here is what Max Müller has to say on the subject.

In the Veda this unity soon diverged into various ramifications. Only a few of the hymns appear to contain the simple conception of one divine self-existent omnipresent Being, and even in these the idea of one God present in all nature is somewhat nebulous and undefined. Perhaps the most ancient and beautiful deification was that of Dyau, 'the sky' as Dyauh-pitar 'Heavenly Father' (the Zeus or Ju-piter of the Greeks and Romans). Then, closely connected with Dyau, was a goddess A-diti, the infinite Expans, coextensive of subsequently as the mother of all the gods. Next came a development of the same conception called Varuna, 'the Investing Sky' said to answer to Ahura

"Note - The Author's epithet is missing. However W. Hume is entirely wrong in asserting that the Vedas overlook element worship. Swami Dayanand Saraswati has satisfactorily refuted this assertion of the Europeans in his Introduction to the Vedas. - Ed"

Mazda, the Ormazd of the ancient Persian (Zand) mythology, and to the Greek *Oupavos*—but a more spiritual conception, leading to a worship which rose to the nature of a belief in the great • • • This Varuna, again, was soon thought of in connection with another somewhat vague personification called Mitra, ‘god of day’ After a time these impersonations of the sky and celestial sphere were felt to be too vague Soon, therefore, the great investing firmament resolved itself into separate cosmical entities with separate powers and attributes First, the watery atmosphere— personified under the name of Indra, ever seeking to dispense his dewy treasures (*indu*), though ever restrained, secondly, the wind—thought of either as a single personality named Vayu, or as a whole assemblage of moving powers coming from every quarter of the compass, and impersonated as Maruts or ‘Storm gods.’ At the same time in this process of decentralization—if I may use the term—the once purely celestial Varuna became relegated to a position among seven secondary deities of the heavenly sphere called Adityas (afterwards increased to twelve, and regarded as diversified forms of the sun in the several months of the year), and subsequently to a dominion over the water when they had left the air and rested on the earth

“Of these separately defined physical forces by far the most favourite object of adoration was the deity supposed to yield the dew and rain, longed for by Eastern cultivators of the soil with even greater cray-

inflamed by northern agriculturists. Lura, therefore—the Jupiter Planis of early Indian mythology—is undoubtedly the principal deity of Vedic worshippers. In so far at least as the greater number of their prayers and hymns are addressed to him.

What however could gain effect without the aid of heat? A force the intensity of which must here be pressed an Indians armed with awe enabled him to invest the power of it with divine attributes. Hence the other great god of Vedic worshippers, and in some respects the most important, in his connection with sacrificial rites, Agni (Latin *Fides*)—the god of Fire. Now, the sun (Greek *heios*) who was probably at first adored as the original source of heat, came to be regarded as only another form of fire. He was merely a manifestation of the same divine energy removed to the heavens, and consequently less terrible. Another deity, Ushas, 'golden of the dawn'—the Aurora of the Greeks,—was naturally connected with the sun and regarded as daughter of the sky. Two other deities, the Aśvins, were said to connect with Lura, as a young and handsome travelling in a golden car and precursors of the dawn. They are sometimes called Durvas, a divine physician. Destroyors of disease, said Durvas, as never untrue. They appear to have been personifications of two luminous points or rays imagined to precede the break of day. These with Yama, the god of departed spirits, are the principal deities of the Mantra portion of the *Veda*.

Herein there are 13 points that Monier Williams brings in & also exactly 13 points that can be disputed Williams points out that the Vedas sanction the worship of—

- 1 Dyauh-pit̄r, is the father of the sky, which Dyauh-pit̄r among the Greeks or Romus becomes Zeus or Jupiter
- 2 Aditi, the goddess of infinite expanse, mother of all gods
- 3 Varuna, the god of investing sky, corresponding to Ahurmaza of Persians and Ozr and Gos of the Greeks
- 4 Mitra, the god of day, associate of Varun
- 5 Indra, the god of the watery atmosphere
- 6 Vritra, the spirit of evil that opposed Indra
- 7 Vayu, the god of wind
- 8 Marutah, the storm-gods
- 9 Adityas, who were first regarded as seven in number The number was finally increased to 12 The worship of the sun and 12 solar months being thus established
- 10 Agni, the god of fire
- 11 Ushah, the goddess of dawn
- 12 Ashwin, the twin precursors of dawn, called also Daxas or doctors and Nasatya or never untrue
- 13 Yama, the god of departed spirits

Each one of these positions can be disputed, but I have neither time enough nor Williams' provocation to do so It would take us a long time to run over the list of these 13 gods and show that Williams has not understood any one of these But it would be useless, as

Williams only quotes the Vedas on the effect his only seven out of these thirteen + Varah Mi + Indra Adity + Agni + Savitri and Yami, and it is to him at Tim + Ratri or Night, and leaves the remaining out of the 13 undiscussed.

+ 1 -

In a future lecture we shall take up each of these quotations in turn and show the strength of the proof on which Mr. Fausset bases the truth of his assertions. But at present I have neither time nor the desire to go on to perform this task. As another and more important question I press upon you to say that in the opinion of Mr. Fausset the Vedas are records of rude and barbarous ages when fetish worship prevailed, when the ranks of objects and forces of nature like the sky the moment the sun expels the day the watery atmosphere, the cloud, the wind, the storm the rain the sun with its 12 months, the fire the dawn, the day break and the spirits of the dead were worshipped. Of course Monier Williams asserts that the deified forces addressed in the mantras, were probably not represented by images or idols in the Vedic period but he says that doubtless the early worshippers clothed their gods with human form in their imaginations. Williams panegyric, then, on the non-idolatrous character of the Vedas is a mere panegyric and no more. His object is, however to show that notwithstanding all allowances that can be made the Vedas are at the best, books that contain fetish worship and low uncivilized theology. For let me remind you of the question that I read in the beginning. He says—

"In the Veda, this unity soon diverged into various ramifications. Only a few of the hymns appear to contain the simple conception of one divine self-existent omnipresent Being and even in these the idea of one God present in all nature is somewhat nebulous & undefined."

My object to day is simply to point out that nowhere can these remarks of Williams be so well applicable as in the case of the Bible, the Bible which Monier Williams holds in such esteem, the Bible which he calls the sacred word of God, teaching the only true religion, is opposed to the three false religions of the world,—Brahmanism, Islam and Buddhism, whereas the Vedas do not only in a few passages contain the simple conception of a divine self-existent omnipresent Being, but throughout the Vedas we find God described as a divine self-existent and omnipresent Being, and not only is this idea not cloudy or nebulous and undefined even in these passages, but there can possibly be no clearer statements of the subject than those contained in the Vedas.

I sha'l show that the Vedas only sanction pure undefined monotheism, whereas the Bible is the book wherein the idea of one divine, self-existent, omnipresent God is most nebulous and extremely undefined.

To come to the Vedas

तसीशान जगतस्तस्युपस्थितिं
धियं जिन्वमवसे हृष्मद्देयथं ॥
पथा नो यथा वेदसामरहृषे

रघिता पायुरद्वच स्मरये ॥

करो १ घ ५ घ १५ म ५ ॥

the meaning of which is—We worship HIm the Lord of the universe of the inanimate and the animate creation, for He is the blesser of our intellect and our protector. He dispenses life and good among all. Him do we worship, for as He is our preserver and benefactor so is He our way to bliss and happiness also.

Again—

तदिष्टोऽपरम अद्य सदा पश्यन्ति भूरेय ।

दिवीप सच्चुरात्तमम् ॥ करो ४ २ घ ० ८ म ५ ॥

The wise people always desire to obtain communion with HIm who pervades everywhere for He is everywhere. Neither time nor space, nor substance can divide HIm. He is not limited to one time or one place or one thing but is everywhere just as the light of the sun pervades everywhere in unobstructed space.

Again—

परीस्य मतानि परीस्य कोकाल्

परीस्य सर्वा प्रदिग्मो दिशय ।

उपस्थाय पृथमबासुतस्यात मना

पात मामममिर्षिवेश ॥ य ० १२ । ११ ॥

God pervades through all matter and space, even the distant sun, the far off directions and is consciously

present everywhere He is even conscious of His own powers. He made the elemental atoms with which to begin the creation of the Universe. He is all-bliss and eternal happiness. Any human soul that perceives and realises the existence of this divine Being within himself and lives ever in the presence of his God, is saved.

महायज्ञ भुवनस्य मध्ये

तपसि क्रान्ति सलिलस्य पृष्ठे ।

तस्मि अयन्ते य उ कीच देवा

हृक्षस्य स्कन्दः परित इव शार्खाः ॥

आश्रवं कां० १० पृष्ठा० २३ आनु० ४ मं० ३८ ॥

Brahma who is the greatest of all and worthy of being revered by all, who is present in all the worlds, and fit to be worshipped, whose wisdom & knowledge are boundless, who is even the support of the infinite space, in whom all reside and are supported, as a tree resides in the seed and is supported by it, so is the world supported by Him.

न हितीयो न द्वितीयश्चतुर्थो नाप्युच्यते ॥

न पञ्चमो न पाण्डः सप्तमो नाप्युच्यते ॥

नाष्टमो न नवमो दशमो नाप्युच्यते ॥

तस्मिद निगति सहः स एष एक एक हृदेका एव ॥

सर्वे अस्मिन् देवा एक वृत्ती भवन्ति ॥

अथ० कां० १३ आ० ४ मं० १६—२१ ॥

The only one, there is no second, no third no fourth God. There is no fifth no sixth, no seven th God. Yes, there is no eighth, nor ninth, nor tenth God. In Him the Unity Being all are move and have their being.

You have seen then, what the religion of the Vedas is. Can there be any better clearer more distinct expression of monotheism than this? Can we better assert the divinity and omnipotence of God?

We come now to the Bible, the pet darling of Monier Williams, the Christians rock of ages, the Bible to prove the excellency of which Monier Williams so misinterprets, distorts and misrepresents the Vedas.

Bishop Watson in his letters to Thomas Paine said "An honest man, sincere in his endeavours to search out truth in reading the Bible would examine first whether the bible attributed to the Supreme Being any attribute repugnant to holiness, truth, Justice, goodness, whether it represented him as subject to human infirmities,"—B. Watson, p. 314.

I would follow the same course... We find that the Bible does represent God as subject to human infirmities and that it does attribute to him attributes repugnant to holiness, truth, justice and goodness.

It represents God as subject to human infirmities. It represents him as having a body subject to wants and weaknesses like those of ourselves. When he appears to Abraham he appears, according to the Bible, as three angels. Then they talk to Abraham &c.

LECTURE IV.

In this lecture, I propose to deal with the 50th Suktî of the first *Ashtaka* of the Rigveda, whose translation as well as remarks thereupon by Monier Williams, I subjoin herewith. Says Monier Williams —

"The next deity is Surya, the sun,^o who, with reference to the variety of his functions, has various names—suchs as Savitri, Aryaman, Mitra, Varuna, Pushan, sometime ranking as distinct deities of the celestial sphere. As already explained, he is associated in the minds of Vedic worshippers with fire, and is frequently described as sitting in a chariot drawn by seven ruddy horses (representing the seven days of the week), preceded by the Dawn. Here is an example of a hymn (Rigveda I, 50) addressed to this deity, translated almost literally —

Behold the *râs* of *dawn* like heralds, lead on high
 The Sun, that men may see the great all knowing God
 The stars sink offlike *thieves* in company with Night,
 Before the all seeing eye, whose beams reveal his
 presence,
 Gleaming like brilliant flames, to nation after nation
 With speed, beyond the ken of mortals thou, O Sun,
 Dost ever travel on, conspicuous to all
 Thou dost create the light, and with it dost illumine

^o Yaska makes Indra, Agni and Surya the Vedic Triad of gods,

The universe abides thou art in the light
 Of all the race of men, and all the host of beasts
 Light giving Varuna ! thy piercing glance doth scan
 In quick succession all this vast & active world,
 And penetrateth far the broad ether I speak
 Measuring our days and nights and spying out all
 creatures.

Surya, with flaming locks, a fair sighted god of day
 Thy seven ruddy horses bear on thy shining car
 With these thy self-yoked steeds seven daughters of thy
 chariot,

Onward thou dost advance To thy resplendent orb
 Beyond this lower gloom and upward to the light.
 Would we exhort O Sun thou god among the gods
 In this paragraph Monier Williams asserts—

(i) That Surya, the sun, was worshipped as a deity under different names Savitri, Aryaman, Mitra, Varuna and Pushan.

(ii) That in the minds of Vedic worshippers Surya was associated with Fire

(iii) That Surya is described as sitting in a chariot drawn by seven ruddy horses preceded by the Dawn

(iv) That these ruddy horses represent the seven days of the week

(v) Monier Williams subjoins an almost literal translation of the 50th Sukta of the 1st Atharva of the Rigveda, which has been mentioned before

I need not say that Pushan, Varuna, Mitra, Aryaman and Savitri are other names of the same Surya and that

Agnī is also another name for it, but unlike Williams they are not the different names under which Surya or rather the God of the universe *jagatastasthusah*, that is the Universal Spirit that prevades the whole animate and inanimate creation

The *sapta harita* are not the seven ruddy horses of the sun that pull his chariot, nor has the sun any chariot. *Sapta harita* are the seven rays as shall appear further in. The *ratha* means this sublime universe. The seven days of the week are not the seven *haritas**.

* The MS is missing

REV T WILLIAMS (CRITICISM)

On Nijgma

Says a writer — To ascertain what a person's character is, inquire of him concerning the God in which he has faith—and his reply—if legitimately and honestly stated—will be a disclosure of his own dispositions and spiritual or intellectual growth.

This proposition is perfectly true. The whole experience of men and nations justifies it and the Bible of the Christians is also a proof of it. God made man in His own image says the Bible (Genesis : 26). Therefore man as an image reveals the nature of God or makes it in his own notion just what his God is. Or perhaps, it is more true to say that man makes God after his own image. Even in this case does God as a true index of his character and intellectual worth. Taking this truth as our guide we wish to examine T Williams's character and worth this article as a critic of Dayananda. For as it is invariably true that "It is a giddy head that thinks that the world turns round, can it not be that what Mr T Williams stands himself accused of is exactly what he charges Dayananda with? The fact is that T Williams has the good fortune of wearing the spectacles of Christian prejudice and to him just as to a jaundiced eye every thing appears tinged with the colour of his spectacles. T Williams in his article appended herewith charges Dayananda with :—

1. Flatly scant respect for the Vedas.
2. Preaching the *astounding* *grossly immoral and unchristian* doctrine of Nirvana.

3 Having the unenviable distinction of so fathering the doctrine on the Rig Veda

4 With telling a lie, gross lie, a deliberate lie, terrible lie, and with scandalously falsifying the Vedas

5 With idiocy

6 With being a dangerous enemy of the Vedas of his times, and lastly T Williams, with a truly Christian spirit, absorbed at the pulpits, damns Dayananda and his doctrine

In this article I shall make no distinction between "Lord" as occurring in the Old Testament and Christ. For, the "Lord" of the Old Testament is Jehovah or God, whereas the world renowned (because of its pre-eminent intelligibility) doctrine of Trinity will have that God the Father (Jehovah), God the Son (Christ) & God the Holy Ghost (the Lord) are one and the same. I will, therefore, substitute for the word "Lord" in the Testament the word Christ, to give it a pleasant, modern Christian garb. And now to proceed with the subject I shall show that what T Williams accuse Dayananda of, if the Bible be true, is what Christ (Jehovah or Lord) stands accused of.

T Williams accuses Swami Dayananda, firstly, of having scant respect for the Vedas

Now to quote Paul (1 Cor 7, 12) "But to the rest speak I, not the Lord" Again (2 Cor 11, 17) "That which I speak, I speak it not after the Lord, but as it were fool-

It is the sentiment of both of them. He remembered that Paul is a inspired personage and Paul's language which makes Christ's (brought, led him to say that what he inspired of (a portion of the Bible) is after the Lord himself and is inspired. Therefore God or Christ stands accused of his long meant respect for the Bible for he declares that the Bible is not inspired.

Secondly T. Williams accuses Stans Daywards of preaching the abounding grossly immoral, and soon stroes doctrine of Nitoga. We quote from Deuteronomy XXXV 5-12. — " If brethren dwell together and one of them die and he can chuld the wife of the dead shall not marry without unto a stranger her husband's brother shall go in unto her and take her to him to wife and perform the duty of his brother unto her and it shall be that the first born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife then let his brother's wife go up to the gate unto the elders, and say my husband's brother is forth to raise up unto his brother a name in Israel. If he will not perform the duty of my husband's brother Then the elders of the city shall call him and speak unto him; and if he stand to it, and say I like not to take her; then shall his brother's wife come unto him, In the presence of the elders, and loose his shoe from off his foot and spit in his face and shall answer and say so shall it be done unto that man that will not build up his brother's house—and his name shall be called in Israe

the house of him that has his shoe loosed " This is clearly *Niyoga*, and so Christ stands accused of preaching the astounding, grossly immoral, and monstrous doctrine of *Niyoga* And thirdly and consequently, Christ stands accused of having the unenviable distinction of having fathered this doctrine upon the Bible

Fourthly, T. Williams accuses Dayananda of telling lie, a deliberate lie, and a scandalous falsification

Now I Kings 22, 28 "And there came forth a spirit, and stood before the lord and said, I will persuade him And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets And he said thou sha't persuade him, and prevail also go forth, and do so Now, therefore, behold, the Lord hath put a lying spirit in the mouth of all these, thy prophets, and the Lord hath spoken evil concerning thee" Again (2 Thes 2 11) "and for this cause, God shall send them strong delusion, that shall believe a lie "

Does not the Christian God here stand accused of putting lie in the mouth of his prophets, of deluding people by a lie, "a gross lie, a deliberate lie, a terrible lie, and a scandalous falsification?"

Fifthly, T Williams charges Swami Dayananda with idiocy "Idiocy," says Webster, "is a defect in understanding" To show that Christ or God suffered from this defect we turn to Gen 1 30, where it reads —"And God saw everything that he had made and behold it was very good" Here to God's understanding everything

he had made appeared very great. Again in the 6th Chapter and sixth verse of the same book, we read "And /t repented the Lord that he made man on the earth and it grieved him at his heart." From the above it is clear that time proved to God's defective understanding that he had cherished fallacious hopes of his creation being very good, on the contrary it turned out a source of repentance and grief to him. Is not this defective understanding Idiocy ? God or Christ, therefore stands accused of Idiocy with which T Williams charges Swami Dayananda.

We have shown how Christ declares the Bible to be uninspired, and, therefore, declares himself also a danger overruler of his Bible. It is no wonder then that T Williams should charge Swami Dayananda with being a dangerous enemy of the Vedas of his times.

And lastly T Williams, with a truly Christian spirit, throws his Missionary weapons against Swami Dayananda, whom he presents as exposed to a damning charge. This is no more unlike T Williams God than the former charges were. The Bible represents God or Christ as cursing and as dooming to pain and agony to servitude and death whole races of his creatures, throughout all ages for the sin of one individual. It represents him as cursing all serpents, making them cursed above all cattle, dooming them to go on their belly and eat dust, as putting enmity in men's hearts towards them because one solitary serpent tempted E & . It represents him as dooming all women as cursing the earth for the sin of one man.

cursing it to bring forth thorns and thistles to annoy all future generations, dooming all mankind throughout all lands and throughout all ages to eat of the ground in sorrow all the days of their life, to eat the herb of the field, to eat their bread with the sweat of their brow, and lastly, to return to the dust. The thought is appalling. Countless millions mercilessly doomed to daily and hopeless misery for sins committed before any of them were born, as if this blasphemy were not enough ”

One word before we come to the proper subject. Let T Williams always remember what his Bible teaches. He lone should throw arrows at his brother who is himself innocent. Mr Williams, you should first clear the Bible of its disgusting absurdities and monstrosities, its evil and pernicious doctrines, thus rendering yourself and your God innocent, before you raise your head to attack the doctrines of the Vedas, which, Biblically circumstanced as you are, notwithstanding your twenty years' patient study of Sanskrit, you are as unable to grasp as the little Grammar school-boy, his dusty Greek or Hebrew. And now to the subject.

Speaking of Rig, 10 10 10, the authority adduced by Swami, the Rev Missionary says “Are you not aware, Sir, that in what Dayananda quotes from Rig Veda 10 10 - 10, the speaker is a brother and the woman he speaks to is that brother's sister !!! The speaker is Yama and the woman he speaks to is Yami, aye, not only his sister, but his twin sister ” It needed a special revelation in the nineteenth century on the Missionary cl^ete, T Williams, to know

that Tatas and Yami were twin brother and sister. The proof of this revealed test of T. Williams' inspiration we will learn by and by but the sinister motive in his insinuation upon this personal revelation is obvious and it is purely Christian. Like a serpent under the rose he throws his flattering slavering fictions among the self-deluded Hindus, to exasperate them against the Aryas by joining in a common cause pretending to show that since the mantra means Yami killing her brother Tamas's hand and Yama refusing it, the Vedas do not sanction Aryage. This is all pretence, the hidden intention is that there were ancient Aryans the revered and sacred forefathers of the Hindus, the great olden Vedic Rishis, among whom even such depravity pre-existed that a sister dared ask her twin brother a sacred mystic hand. In the light of present criticism such hypocrisy shall no longer live, and no more will T. Williams arrogate the position which belongs to God alone. Here is T. Williams arrogant blasphemy — "I say I with all positiveness that Daya nanda knew that it was Yama that speaks and that he speaks to his twin sister Yami. How terrible then is the lie that he is guilty of. Poor Williams, is not your positiveness the most terrible lie that you are guilty of terrible because you lie against a person, whose staunch moral character even outdoes your ideal Christ? (Vide Theosophist on the subject.)

As a proof of his assertion, T. Williams quotes Nirukta 4 5 5 and forgetting the original, falls upon a spurious commentary but rising from his sleep comes to Vir. 11

ri-13 and quoting Nir "Yami Yamam chakame tam
preratya chakshu," which means, according to T Williams,
Yami desired sexual intercourse with Yama, he refused
her" Where is T Williams's positive assertion that Yama
and Yami are brother and sister? Poor Williams can only
reply, Yaska's commentator says expressly that Yama was
Yami's brother But as T Williams says, "an author
is not bound by what his commentator might say,
Yaska's commentator shares a remorseless fate Admit-
ed that the Nirukta of Yaska is a *Vedanga*, and has full
Vedic authority, we trust no one will be so mad as to
believe, like Mr T Williams, that Niruka being a *Vedanga*
its commentary too is a *Vedanga* Impotent Christian
logic'!

He comes now to Katyayani, whose words are, "vaiy-
svatayor yama—yam yoh samvadah" Now learned T
Williams, the infallible authority on Sanskrit, translates
Vaivasvata or into son and daughter of Vaivasvat and
thus infallibly proves that the hymn is a conversation
between twin brother and sister But says Nirukta,
7-26, "Vaivasvata adityad vivasvan prerat vata praga-
tadva," which means that Vivasvat is the sun Agun
in Nirukta, 12-10, we read 'Adityad Yman mithunaw
janayam chakar," and in 12 11 we read, "ratri radityaya
adit yodaye antardhiajate," which means, wherever Yama
Yami, the couple, are mentioned in connection with
Vaivasvat, the sun, the meaning of the allegory cleared
is, that the night or gloom disappears on the rise of the
sun Has this any thing to do with Yani and Yimi, the

teach them under the tree and he is all Albert is nothing. There is in this allegory no trace of T in using the hand of Yama, or the reverse. But Kasthura, whose authority need not be forced upon us, very income that Yama meaning a person devious of constituting the control of his powers and Yama's similar manners, the hymn is anagogical conversation, describes the duty of such male and female persons.

T Williams comesثبتا to the mantras themselves. He is very proud of coining Yama and Yami as names and three times each proper name and his proofs of these as proper names are curious. His first proof is that in the 13th verse Yama occurs in the vocative case and Yami in the fourteenth verse in the same case. Is not T Williams sick mad of his logic, after he has read our criticism on his last article on the Ideology in the Vedas? We quote from Solomon's song 13. 16 "Awake O north wind and come thou south." Here wind is in the vocative case. Will T Williams Biblical logic believe that "wind" is a proper name? Again we quote from the book of the prophet Isaak, 1. 2, "Hear O, sea and grieve O earth. Are "beavers" and "earth" proper names? Again in Isa 3. 12-13, "O ye travelling companies, Is "companies" a proper name? T Williams has, perhaps, learnt his Bible and grammar in a Mission School only or he would not have fallen upon such admirable logic which shames out off the Bible.

T Williams now discovers the relationship of his vocative case proper names." He says, that Yama

calls Yami his kinswoman "srlakshmi" Does "srlakshma", mean kinswoman or " of similar virtues ?"

"Further on," Williams says, "in the fourth verse, Yama says that Gandharv and his watery wife were their source—nabhi, and that their relationship was consanguinous—*Jami*." Watery wives a Biblical imagination only can conceive, and the husband of such a watery wife, Gandari must be residing in tracts of waters mid navel people unknown to ancient Aryans, the inhabitants of the land of Arya Varta. T Williams has not even that grain of human dignity and pride which keeps a man consistent. Are Yama and Yami the son and daughter of Vaivasvat or of Gandharv and his watery wife? T Williams should have answered this question to himself before rushing into print. Again says he, "in the 8th verse, Yami that Twashtri formed them as husband and wife, *dampa'ti*, in the womb." This, instead of proving Yama and Yami as twins, proves them as husband and wife, if we are to accept the historical phraseology, by legal contract or mere ceremony, but they were very much naturally inclined by disposition & constitution towards this relation. This alone can be the reasonable meaning of Twashtri forming them has husband and wife in the womb. Otherwise, are we to think that wise T Williams is piling objections upon dejections unwittingly against his position? Or, if T Williams be right, might we not question which of the three alternatives is true? Were Yama and Yami born of Vaivasvat, or of Gandharv and his watery wife of Twashtri in his womb?

Again quoting 9th verse, says T Williams' that in
Leaven and earth pure, "mithuni, i.e., in the eggshell

tted. Here again, how does T. Williams escape with his "orthodox" which would put to construct? Does the fact of the years being omitted prove that the two are equated?

T. Williams' criticism on the tenth verse is no better. He quotes Jayadev's Kirtan 4, 121, which states, the children become with the child by the marriage relation, as translated by our Gurukrit scholar of twenty years standing into "hereafter kind relations will do what is unbecoming their bond of worship". At this stage comes Swami's quiet remark: "Yes, where Yama says, 'Desire another husband it is myself'. We may leave out it is as the relation of brother and sister which T. Williams wants to establish between Yama and Yam. has already by his own translation, been proved to be false.

Now Sir if after that, any one can say as to the correctness of Dayananda's translation why that man is so short, I have shown that the allegorical dialogue is not between twins and that Swami Irao is right. It is the tenth verse quoted by Swami that T. Williams criticizes and translates falsely so as to show that a woman should not, if her husband be impotent, betake herself to some other married man. Dayananda's vilifier T. Williams, calls himself a scholar of twenty years standing! I am quite prepared to subscribe to him, that he may prove T. Williams and his God guilty of deliberately telling lies and of having scant respect for the Bible thus charging the Divinity with grossly immoral attributes, T. Williams is undoubtedly the most dangerous enemy of the Bible of his times. The Vedas, however are beyond such juvenile attacks.

T. WILLIAMS' LETTER
 To the Editor of the *Arya Patrika*
 About NIYOGA

— O —

DEAR MR EDITOR,—Permit me herewith to redeem the promise I made you, printed June 18th, of giving "another instance of Dayananda's scant respect for the book that he proclaims as superior to any other"

In the Satyarthi Praksha, (my copy was printed 1884) on page 118, Dayananda puts the question —Does Niyoga take place even when the husband is living, as well as when he is dead?" The answer he gives himself is —"It takes place even when he is living" Now we know what Dayananda means by Niyoga It is that when a couple (man and wife) has no children then the non impotent party (were the wife) may cohabit with certain others of the opposite sex for the sake of obtaining children

In the preceding part of the Chapter he teaches what a wife should do when her husband dies Advancing from this he here shows what a wife should do even when the husband is living but impotent He starts the astounding doctrine that the wife of a childless man while that man is yet alive may betake herself to some other married man in order to have a child by him Support for this monstrous doctrine he pretends to find, not in Manu as before, but, strange to say, in the Rig Veda, and quotes part of the 10th verse of the 10th hymn of the 10th mandala, as the grand authority, and the only authority for it

¹ Now I do not mean to say that there is no indecency in the Rig Veda, for there is as I can show, but it was left for

Dayavanta, the founder of the Arya Samaj to show that the Big Buddha article + + + is the grossly heretical doctrine that
 "one shall have benefit to one other cannot come from him who is his own husband he impotent". I do not
 mean to say either that the Hindus know the doctrine for
 the first time from the Dayavanta, for it is notorious that
 as a matter of practice the thing has been done by the
 Hindus for centuries. One is made in this way of the Pinday
 Brahmanas as Alabed, not it is the kind of thing that has
 brought such ill to the Mahajan of the Vallabhacharya
 sect, and attaches our's as ill character to the Jain mani-
 festation. Nor what I was trying to this that I have reason
 for thinking that this monstrous doctrine has now for the
 first time in the history of the Hindus, been inflicted upon
 the Big Buddha, not that the venerable大师 of the Arya
 Samaj).

But, Sir, the hereticality of this distinction becomes a
 thousand times stronger when it is discovered that it is all
 with You, Sir to say that the Big Buddha teaches & enforces the
 doctrine as a gross heresy. What can man think of Days
 and all such as features of malicious fabrication of the
 Big Buddha, - the best he can do is to prove as a divine
 revelation and yet it is nothing in the world.

Are you not aware that in what Dayavanta quotes
 I make it to be the teacher a brother and the name
 Arayanta is that brother's name!!! The speaker is Yama
 and the witness he speaks to him has said - as not only
 his master but him is in it !

What wonder that upto this time no Hindu was ever so mad as to fater such a doctrine upon the Rig Veda, for every Hindu who knew the Veda at all, knew that it is Yama that speaks and that he speaks to his twin sister Yami! Dayananda translates it, saying that the speaker is a husband and the woman he speaks to the speaker's wife. Now here he *deliberately lies*. I say it with all positiveness that Dayananda knew that it was Yama that speaks and that he speaks to his twin sister Yami. How terrible then is the lie that he is guilty of !!!!—terrible, because he deliberately lies against a book he professes to believe in as, and proclaims to be, a divine revelation.

The only way for the Dayanandis to escape from this damning charge is to show that it is not Yama that speaks and that the woman he speaks to is not Yami his twin sister. But how vain any such contradiction must be I will show conclusively. For—

(1) A part from the hymn itself the earliest authority example of being adduced is Yaska. He in Nir 6, 5, 4 quotes the 13th verse of this same hymn and his commentator begins his comment by saying, "Yami speaks to Yama," &c., &c. But lest any one say that an author is not bound by what his commentator might say, I hasten to give Yaska's own words. When explaining in Nir 11, 3, 13, the 14th verse of this evening hymn Rig 10. 10, he himself says "Yami Yamam chakame tam pratyachachiksha" which means that "Yami desired sexual intercourse with Yama." He refused her. Now surely this is plain enough for it is evident that Yaska and his commentator regard the verses they quote as

part of a dialogue between Yama and Yaudh to which Yaudh desires re habitation with Yama, but that I may first, What has this to do with an impotent husband bidding his wife go to another married man for re habitation !! Tākṣa's commentator says expressly that Tāmas was Yaudh's brother It is needless to remind you, Sir, that this Nirukta of Tākṣa is Vedic and therefore has full Vedic authority. How dare Dayānanda go directly to the teeth of Yāda who he pretends to altogether respected say that here we be a the case of an impotent husband !!

(2) My next authority is one scarcely I refer to Tākṣa; It is Kātyayana. His *samskr̄itānusāra* of the Rig Veda, giving the Rishi and Devata &c. of every hymn of that Veda is the great authority for those matters and is respected by all. He, Kātyayana, too is the author of the Sāṃskṛita parts of the Bṛahmaṇa Brahmanas of the Yajur Veda and as Grammaticus is second not even to Pāṇini and the Mahabhaṣya of Pāṇḍuji is engaged chiefly in illustrating Kātyayana's *vṛttikās* on Pāṇini's Grammat. As to the overwhelming character therefore of Kātyayana's authority in all matters such as we are discussing, there can be no question. Now in his *samskr̄itānusāra*, he says that there is no Rishi or Devata of this hymn Pīgveda 10, 10 but he says that the hymn is a dialogue between Yama and Yaudh son and daughter of Vālmīke. His words are "Valmīkeye Tāmas Yaudh yeh samvratih. Now Sir apart from the hymn itself I would be impossible to bring anybody whose authority can in any respect anywhere approach that of either of those But now I turn to the hymn itself.

FRAGMENT

The following is subjoined to the Criticism to some portion of which it belongs. The whole of the Criticism was not prepared by the late Pt Guru Datta, M.A. for the press. It was in mere lecture notes. Hence it is very defective.

I shall now proceed with my explanation of each one of the Mantras giving Monier William's translation of the same, so that both might appear side by side in a position not to be compared.

the Divine essentials within the very interior of every living soul

Compare with the above Monier William's translation of the same (3rd) mantra. Says he —

"(The sun) whose beams reveal his presence,

Gleaming like brilliant flames, to nation after nation"

In vain do we seek for that purity of meaning, that sub-limit of thought, that absorbing importance of the subject of matter, in Williams' translation of the Mantra *yanam omu* to William's scholarly mind, means "nation after nation". The Ketavéh and Agonyah become beams. "brilliant flames" In vain do the philologists of the west try to distort the sense of Vedic Mantras, and to make it correspond with the records of a primitive, comparatively savage and mythological ages. I say, in vain, do these so called scholars of oriental language, try to interpret the Vedic records according to the light of their brain bread, I mean, fancy bread science, 'philology'. For, all philologies, scholarships and learning melt away like ice before the concentrated penetrative, heat-pouring potent beams of truth!

We come now to the 5th Mantra of this Sukta, with Monier William's characteristic translation — "Thou (the sun) risest in the sight of all the race of men, and all the host of heaven". Can Williams ever be said to understand the meanings of Vedic Mantras, or specifically, say of this Mantra? Where is his conception of Vedic mythologies? Where is his keen Christian sense which smells of element-worship in the Vedas! Has it gone so wrong as to incapacitate him even from understanding the simplest things? The sun never rises at once in the sight of all the race of men; but poor ignorant superstitious Vedic worshippers might have imagined so, but can even an idiot a Zulu savage, that has not even the millionth part of the experience that Williams has — can he, even he imagine the sun to rise in the sight of all the host of Heaven — he means the starry firmament.

most. Not expressed in the form of a saying the old
 sleepy Words say all along in a starry boat of the
 Heavens. It sleeps below the right road, the stars take
 the powder of re-birth and go back. But it never rises
 in the light of all the host of Heaven, for as it rises the
 stars get blotted and parts from its sphere. Whence then,
 the : what he which ruler & law has stepped? ver-
 ly, it is them. William's soul doth rise into the starry
 boat of Heaven. He has forgotten all translation of all a
 lone gods and deities. But here difference between all the host
 of Heaven. Mother Williams' journey further slips the
 words of the master judge within meekness. It seems
 that the Vedas poet had put this warning phrase here only
 to keep up the poetical metre! But another explanation is
 possible. William was so much occupied with all the host
 of Heaven that as the sun rises, with the host of Heaven,
 departed his memory of this phrase also. Hence the access
 to his true view.

I contend. It is God is the cause of this pantheism of the
 universe. I do not fit to be worshipped! He who we
 doubtfully Hira in us, man at a moment's work, and in the
 heart of the wise dwelt as well as the material objects of
 creation. He who Hira by actually residing in the interior
 of every thing and being present, yes He is the most fit
 object of our worship. In worshipping Him we do not
 worship a mere Ribatana-pictare, we do not worship a distant
 being or existence but the ever present, omniscient living
 God. It is no worship of Christ, one, who, if Bible gospel be
 true, lived and died some 1000 years ago, who is now no more
 among us, who lived in Judea and Jerusalem not in India or
 America, who lived among the Hebrews, not among the
 Aryans and the American Indians, and in spite of all this, who
 only Hira, he done not live as he did not in human form,
 in flesh and blood. Christ-days are gone, but God-days are
 ever alive. Compared with the pure and sublime faith of
 the Vedas, which is also the faith of the Aryas compared
 with the worship of the living divinity to us Christianity
 is but very crude form of idolatry. Farthermore the
 Vedas majora, divine worship with solemn words and
 armed congregation, is very pleasing shrubers and Harriers of
 Christian prayer, but in the Hira temple of human heart,
 a worship which consists only in the realization on earth and
 in matter of that Universe and All that reigns called every
 where, where are gods.

E R R A T A

Page	Line	Read	For
3	28	for	" or "
5	30	then	" hen "
6	26	a	" s "
6	30	general	" general "
9	19	separating	" separating
9	20	isolation	" issolation
9	22	no	" oh "
9	27	considered	" considered "
9	27	sufficient,	" sufficient "
11	14	of,	" of
12	21	applied	" appliedo
12	29	mentaries	" omentaries
13	27	circumscribed	" circumscribed
15	27	between	" between
15	28	get	" geot "
16	28	authors	" authors
16	30	is,	" is
16	30	them	" them,
20	9	European	" Enropean
22	12	quickly	" quickly
22	25	human	" humam
26	8	of	" ol
26	11	source	" saurce "
29	11	anecdotes	" anecdote
30	24	brilliant	" brilliant
33	30	fallacious	" fallaceous
34	1	anachronism	" andchronism.
35	18	of	" ot
36	1	interpretations	" interpretations
36	13	current	" erron
36	15	as	" at
36	19	philosophical	" philosophical

Page	Line	Read	For
41	9	" called	" called.
43	17	sun	" sun
43	17	" no	" nor
44	28	" superficial	" perficial
45	1	" ma	" mo
50	21	left	" sit
50	23	" er	" ler
51	8	translating	" translating
52	1	not be	not
53	*0	the	" tho
53	24	whatever	" whatever
54	9	whathc	wha the
59	*2	pervade	" pervadel
61	6	scholars	scholar
62	21	small	mall
64	8	endow	" endowr
65	1	as	" "
67	7	the	" thei
67	39	thibgs	" thibgs
70	30	And	" Ann
72	3	Soul	soul,
78	21	equator	equators
79	23	presented	presentedlo
81	5	standard	" standard.
84	*6	association	" associations
85	19	kinetic	" kinetic
85	30	water	" water
90	30	the	" be
91	16	existence	" existence
91	16	diverse	" diverse
91	22	world	" worldl
91	4	institution	" finstitution
93	10	conducting	" condcting
93	16	natural	" unnatural

Page	Line	Read	For
93	16	themselves	themselves
94	18	obedience	bedience
95	26	entrap	eniraq
109	17	difficult	difficult
112	4	of	of
112	18	values	valuese
112	22	involves	involvess
114	11	what	whait
114	19	individuals	individuaes
116	21	perpetual	perpatual
116	27	produces	prodncses
119	18	his	this
119	20	are	re
122	4	peoplest	peoples
125	4	diffused	diffussed
125	7	organs	organ
128	13	means	maens
128	19	formnsd	ormed
128	23	principles	rinciples
132	4	about	bout
134	6	sanctity	sancity
140	27	wheels	weels
141	29	watch	wash
142	7	thought	bought
143	24	existence	extence
144	14	so the	the so
150	8	communicated,	communicaled
150	25	contemplation ,	contemplationt
151	3	adapta	adapat
164	18	it then	their it
167	6	professions	profession
167	12	the	the
167	20	improved	improveed
167	27	wealth	wealthy

Page	Line	Read	For
167	39	= problem	= problem
168	10	= unfortunate ly	= unfortunately
168	1	= infiltration	= infiltrat ion
169	20	= and	= d
170	6	= subject	= subject
172	3	= more sign	= more sign
172	0	= existing	= existin g
172	26	= of	= o
173	6	= susceptible	= susceptib le
174	19	= possibl	= n. if 1
178	23	= permanent	= permane nt
178	9	= long	= long
179	17	= m. h	= much
180	27	= slope	= slant
180	37	= law	= a. o.
181	23	= positive	= positive
181	2	= p. t	= private
186	21	= i terpretation	= interpretation
186	63	= which	= which
186	1	= still	= still
19	4	= re action	= react ion
198	23	= voluntary	= voluntary
201	21	= means	= means
200	14	= accordingly	= according'g
211	11	= the	= the
213	20	= consciousness	= con sciouness
215	10	= phenomena	= phenomena
216	8	= an	= an
216	25	= human	= human
217	2	= a soul	= soul
218	19	= illustration	= illustration
219	21	= agreed	= agreed
220	21	= renders	= renders
221	6	= to	= to

Page	Line	Read	For
223	12	conscious	conscious
223	30	integration	intergration
224	12	of	o
225	5	nervous	nevous
225	16	nerves	uerves
227	18	physiological	physioloegical
228	10	inference	inferenco
228	11	recall	recal
229	18	cosmos	casmos
231	21	gorgeous	forgeous
231	26	drives	driver
235	5	andible	edible
237	4	emetic	emitic
238	30	considered	considereds
240	22	thereunto	thereunte
242	29	author	auther
244	21	tures	ures
245	14	remember	rememer
247	7	essential	essential
248	1	add	ad
250	20	only	oniy
255	21	ritual	retual
256	20	ing	ng
256	23	latter	lattor
257	1	happened	happended
257	6	provincialised	provincialized
259	15	found	found
260	30	rather say	rather
261	2	is	fs
261	4	second	seconp
261	14	deterorate	detereorate
261	28	advance	advence
262	5	science	sclence
262	20	case	csae

Page	Line	Read	For
*62	8	in	is
64	20	" ly	" y
#62	12	" human	human
263	10	express	express
279	7	upon	upon
279	24	" scolar	scholar
280	16	sacred	sacred
286	0	" sacred	sacred
*90	7	" such	such
290	8	" sometimes	sometime
295	29	" Israel	Israel
302	9	" navel	navel
303	19	" legal	lega
303	23	" upon objections	upon dejections
303	1	" that	tha
303	~30	" assails	assails

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Religious Books

Five Great Duties	Rs.	0	4	0
Indian Religions	"	0	12	0
Triumph of Truth	"	1	0	0
Six Vedio Readers	"	1	0	0
Kena & Prashna Upanishads			"	0	4	0

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POSTSCRIPT .

The reader is presented with a pocket edition of the works of the late Pt. Guru Datta, M A Originally they were printed in separate pamphlets at prices which deterred poor people from buying them Now they are put in a small volume at a very low price to enable the people to enjoy the pleasure of reading them

A short sketch of his life is prefixed, which in separate form costs much

The Mundak Upanishat has been left out, as it could not be translated by him, being then laid up with a disease that ultimately carried him off

The latter portion of this book is fragmentary, for it was not intended for the press, being in complete

One essay here omitted is pointed out as written by him for a club It is in loose and puerile style, denying the existence of God

As said in his life, he did not care to write a book He was persuaded to start a Vedic Magazine, which could be issued three months only, when he expired, and these works are reprints from them

The reader will come to know that the Munduky Upanishat is the master piece, and next to it is the Evidences of the Human Spirit

Though the right is vested in my press, yet these writings originally collected by me have been printed by others for trade But the present is the cheapest volume that can be carried in a pocket

